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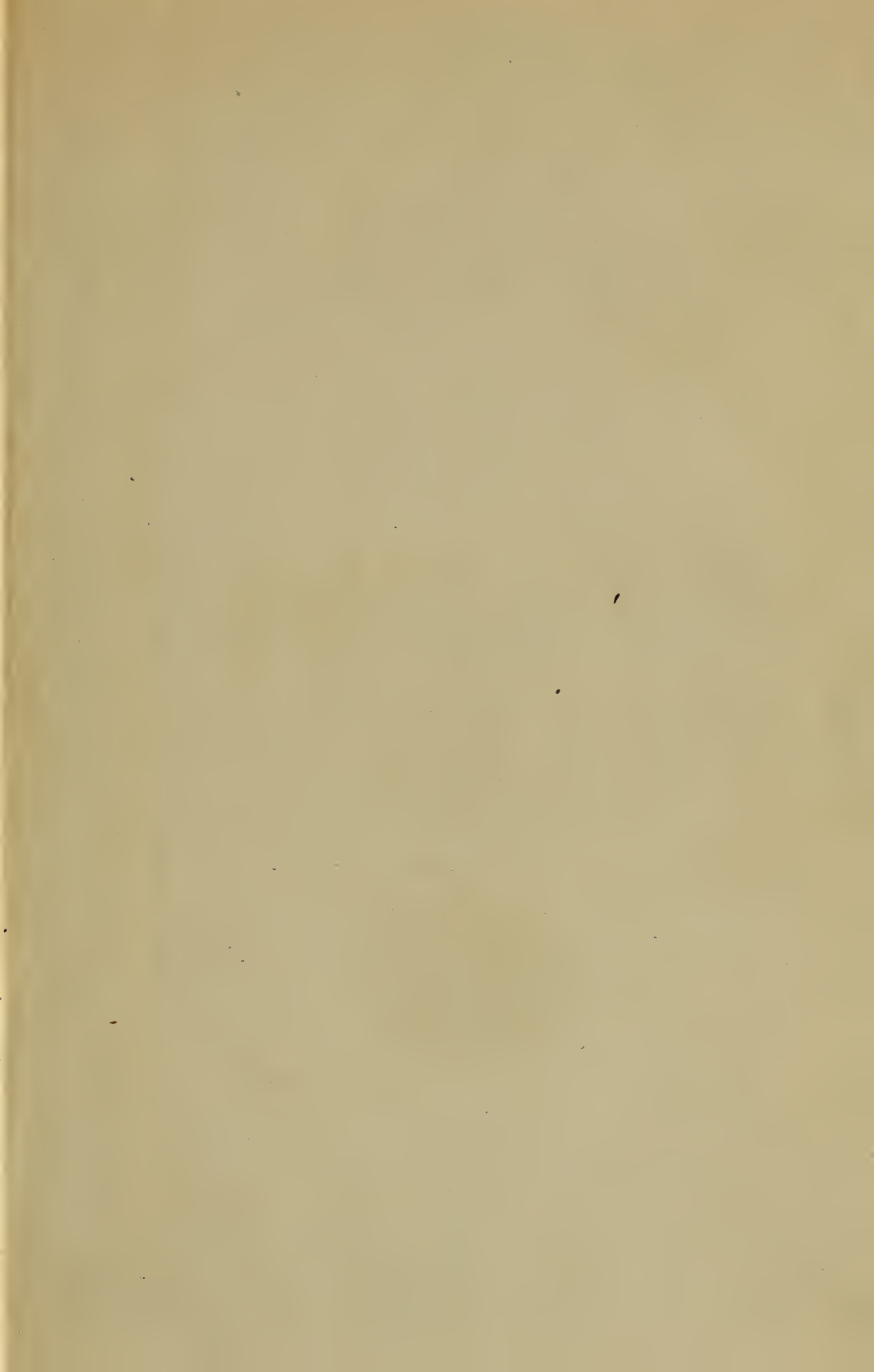


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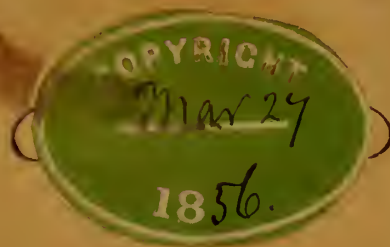
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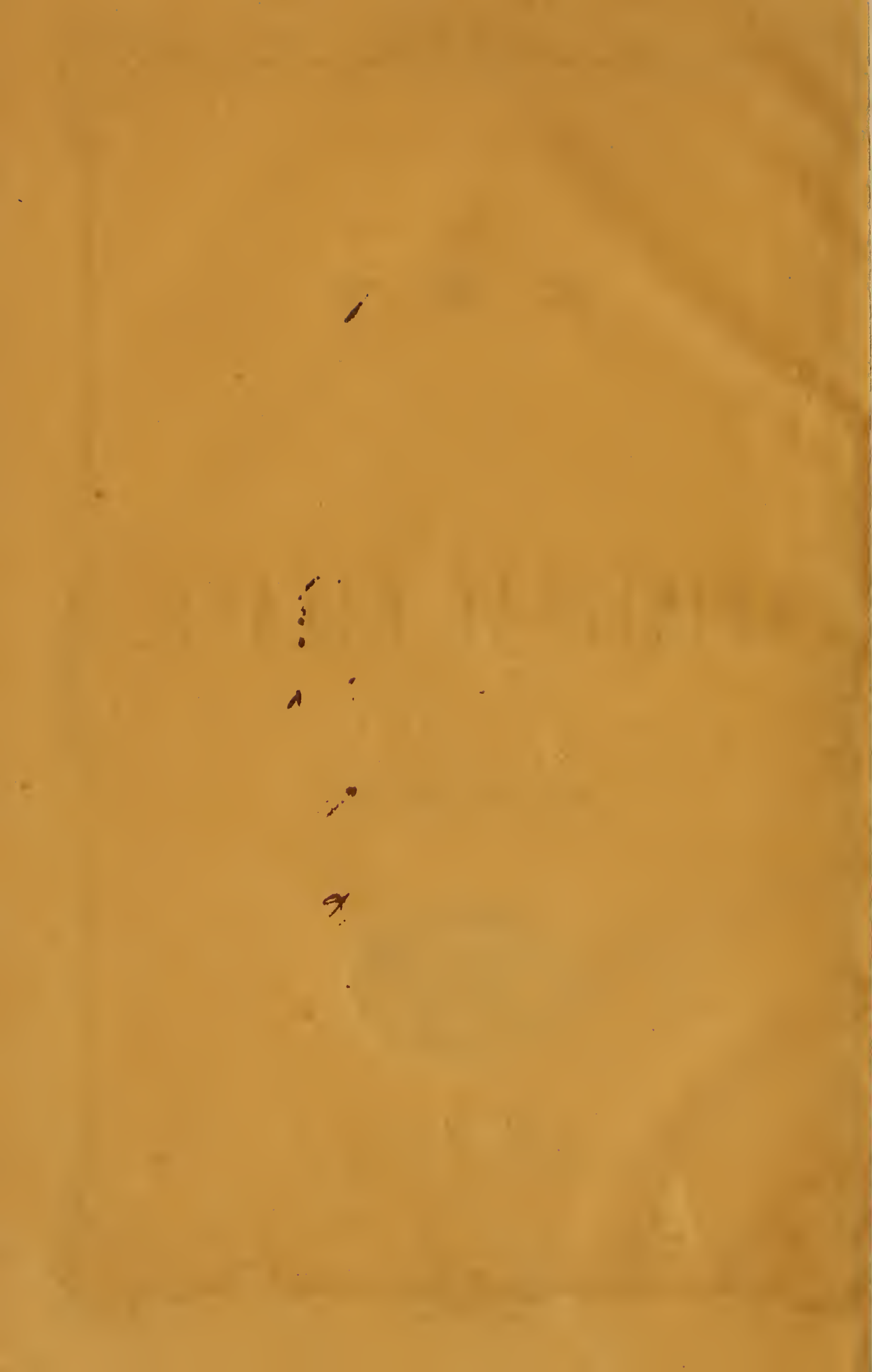
SPIRITUAL PALACE.

BY DAVID MITCHELL.



COLUMBUS:
JOSEPH P. SANTMYER,
HIGH STREET, BETWEEN AMERICAN AND NEIL HOUSE.
1856.

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WORLD BOOK
PUBLISHED BY
WORLD BOOK PUBLISHING CO.
MILWAUKEE, WIS.

INTRODUCTION.

An apology may be thought necessary by some for presuming to obtrude *a book* on the notice of the reading public, and at an age and time, when multitudes of authors are laboring in every department of literature; and the press is teeming, not only with the productions of this age, but literary caterers are busy in dressing up those of past ages of every description, in every variety of form, endeavoring to adapt them to the capricious tastes of the moderns.

With regard to the following dialogue between myself and son, and the motives which have induced me to publish it, I would beg leave to say, that I am the father of a large family, and have long been an inhabitant of the State of Ohio. Indeed my recollection goes back to the time when this goodly State was only a territory and containing but a few thousand inhabitants, and of course I suffered all the privations incident to a border life, and among them and not one of the least was the want of an opportunity for obtaining an education. None but those who lived in those early times and were actors in those scenes, and sufferers by the then existing state of things, can realize, what those hardships were which were then endured, and none but an interested spectator, situated as I have been, during a long course of years, can appreciate the changes which have taken place, not only as to facilities for acquiring an education but means for intellectual improvement in all respects. None but such can fully realize the entire change which society has undergone during the time above mentioned, by the employment of steam, and the telegraph and other agents, in commerce, in manufacture, and in the dispensation of daily intelligence over the land. It is distinctly within my recollection when it was considered more of an enterprise to go to Philadelphia, and return in the bridle paths across the mountains, than it is now to make the journey and voyage to San Francisco. Of course, within my recollection, canals, turnpikes and M'Adamized roads, have been a novelty, and have now become nearly an absolute idea.

I have also with great satisfaction witnessed remarkable changes in the religious world. It was after my arriving at the age of manhood that the first missionaries sailed from this country, and who had made such a remarkable impression on

the heathen world, particularly in the islands of the Pacific, and in connection with missionaries of other countries have accomplished the same in Hindoostan and China.

This small volume may be said to embrace two prominent subjects, namely: Spiritual Manifestations, and the prophecies of the bible, particularly those of Daniel, and the book of Revelations of St. John, with regard to each of which, I would here offer a few remarks :

With respect to spiritual manifestations, I will just say in the outset that I have no sympathy with what is called *spirit rappings*, or those performances got up on the exhibition principle by itinerate lecturers for money, and as a matter of amusement often for the irreligious and the profane, and who profess to call the spirits of the departed back to this world, often to answer the most trifling questions, and at the same time perhaps holding up the religion of the bible to ridicule. To all such doings I must here enter my hearty dissent, but my views on the subject are that spiritual communications are received in the exercise of faith, and in answer to prayer in such a manner as is agreeable to the will of God, in short, in such communications as the people of God have received in all ages, and many examples of this are to be found in the bible.

A large portion of this work is devoted to the prophecies. I have for many years endeavored to be a careful reader of the Bible. In this book I have found many prophecies which have been written by different men in different ages, and countries; and marked with peculiar characteristics, for it is remarkable to what degree they agree upon the same general figures. This is not strange, however, when we take into consideration in what manner the prophecies as well as historical preception, and other portions of the Bible have been written, for we learn from the sacred text "that all scripture is given by the inspiration of God," and the Bible writers were therefore employed only as amanuensis by the Holy Spirit, regardless of the age in which they lived, or the language in which they wrote. I have lived to see prophecies fulfilled, which were written several thousand years ago; such particularly as relate to the spread of the gospel, and the present moment is full of promise; for nations, as such, are being converted to Christ, and systems of Paganism heavy with age, are falling before the power of divine truth. Such things strengthen the faith of believers.

Study and reflection on these subjects have furnished me with a pleasant and profitable employment, during the intervals of business, for many weary hours during past years. I ought perhaps, in justice to myself, to say that what I have written on the subject of prophecy, are my own original views, for I have consulted no commentaries. Not but that we should avail ourselves of all the aids within our reach when studying the word

of God, but it would seem to me in reasoning from the divine goodness, that God in giving a revelation of his mind and will to his creatures, should give it in a form and in substance that will render it intelligible to them, without note or comment, and what is true with regard to revelation as a whole, is equally true with regard to it in all its important parts, the prophecies for instance. I think there can be but little doubt but that any common mind, under the influence of prayer and faith can understand all that is needful to know, with regard even to prophecy, though this is generally supposed to be one of the most difficult subjects in the word of God. There is nothing superfluous in the Bible, not a prophecy in it, but will be literally fulfilled. Neither law, gospel nor prophecy shall fail in their design, or of a full and perfect accomplishment in their own proper time and places.

I may perhaps repeat the remark I have made, that I am the father of a family. Several of my children have arrived at mature years, and they, and my friends and acquaintances know that the principles I here profess, of reverence to the Bible, in all its teachings, my duties to God and my fellow men, have actuated me during my life, and I know and fully believe, that all their hopes of eternal life, as well as mine, are based on the word of God, which contains the threatenings of the law, the promises of the gospel and the prophecies respecting the future glories of the church; and I would fain leave my children and friends my views on some of these all important subjects as a legacy, but one that is not subject to the changes, and reverses which often attend the gold and silver, or lands bequeathed to surviving friends. Should my expectations in these respects not be disappointed I shall consider that the labors I have devoted to these subjects have not been in vain.

THE AUTHOR.

A KEY TO THE SPIRITUAL PALACE.

1. *Son.* Having read and heard much for some time past on the subject of spiritual manifestations in different forms, is it your opinion, father, that spirits can communicate with human beings in this life?

Father. I think they can, and for the following reasons: God created mankind with sufficient capacity to accomplish all and every thing which he intended should be their duty, both to himself and their fellow beings, they being ministering spirits sent forth to minister to the heirs of salvation. It is necessary, therefore, that they should be endowed with power to fulfil that mission.

2. *Son.* Is there any proof in God's word, to show that spirits can communicate with men in this life?

Father. We find many accounts in the historical parts of the bible, favoring such a belief. In First Kings, 22d chapter, from the 19th to the 23d verse, inclusive, we find:

19. And he said, hear thou, therefore, the word of the Lord: I saw the Lord sitting on the throne and all the host of Heaven standing by him on his right hand and on his left.

20. And the Lord said, Who shall persuade Ahab that he may go up and fall at Ramoth-gilead? And one said on this manner and another said on that manner.

21. And then came forth a spirit and stood before the Lord and said I will persuade him.

22. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him and prevail also; go forth, and do so.

23. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee.

Again in first Samuel 28th chapter, from the 7th to the 16th verse inclusive:

7. Then said Saul unto his servants, seek me a woman that hath a familiar spirit that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor.

8. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night, and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee.

9. And the woman said unto him, Behold, thou knowest what Saul hath done. how he hath cut off those that have familiar spirits, and the wizards out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10. And Saul sware to her by the Lord, saying. As the Lord liveth, there shall no punishment happen to thee for this thing.

11. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12. And when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

13. And the king said unto her, Be not afraid : for what sawest thou ? And the woman said unto Saul, I saw gods ascending out of the earth.

14. And he said unto her, What form is he of ? And she said, An old man cometh up ; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

15. And Samuel said to Saul, Why hast thou disquieted me, to bring me up ? And Saul answered, I am sore distressed ; for the Philistines make war against me, and God is departed from me and answereth me no more, neither by prophets, nor by dreams ; therefore I have called thee, that thou mayest make known unto me what I shall no.

16. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and become thine enemy ?

Then again in the 8th chapter of Daniel, 13th verse :

13. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot ?

And in the 10th chapter of Daniel, 16, 17, 18 and 19th verses :

16. And, behold one like the similitude of the sons of men touched my lips ; then I opened my mouth, and spake, and said unto him that stood before me, O my lord by the vision my sorrows are turned upon me, and I have retained no strength.

17. For how can the servant of this my lord talk with this my lord ? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18. Then there came again and touched me one like the appearance of a man, and he strengthened me.

19. And said, O man greatly beloved, fear not : peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak ; for thou hast strengthened me.

All these passages speak of information being given of future things, and which had not been revealed until suitable periods of time had elapsed for their revelation, and they are still obscure, but will be more fully revealed as the people of God shall become more prepared by general light on these subjects. And it has always been a given fact, that angels have been appointed messengers to make known particular events, and we have the same proof that the spirits of just men have also been employed at different periods in the same employment of making known to men God's mind and will in some particular cases, and we have no reason to doubt but that such events will be more fully made known to mankind by the same agents if properly applied to in the right way.

3. *Son.* But why did not God reveal to us in his word the power which he intended to confer on these spirits, and that he would send them on some occasions to communicate with man?

Father. It was no part of God's intention to reveal this. His plan of revelation was confined to a few facts ; and first, he revealed to us his own character and power, and how that power had, and would be generally exercised, and that it was unlimited and uncontrollable, both on mind and matter, and that he had brought both into existence by his power ; also, that he had given suitable laws to govern both ; also, that his power, and the perfections of his attributes, were meted out to his created beings, in strict justice, according to the relation they bear to

him, he revealed to man his creation in God's image and likeness ; that is, he was made capable of obeying God and delighting therein. And it pleased God to make a covenant with man and to test his obedience, and this with the *Fall*. God has revealed to man, and as God was just and merciful, it was right and proper that he should make known to him the way he might still be happy, and the danger he would be in, in case he disobeyed or neglected to do the will of his Creator. He was pleased to make a covenant with man, for it had all the elements of a covenant, condition, reward or punishment, and it pleased God to reveal all this to man. And it pleased God to reveal a plan of redemption which would raise man to the highest elevation to which he was capable, and would bring a revenue of glory to God from all intelligent beings, and this God has revealed to man, and given them assurance of their triumph through the seed of the woman, which is Christ. He has made known the way, through which man should be raised to this elevated position, through another covenant, of which his son Jesus Christ is the head and the party with whom the fulfilment belonged. He also revealed to man his duty to God and his fellow beings, and that this duty should consist in implicit confidence in him, and should be performed with a congenial feeling to his will, as he has revealed it in his word, and that victory over sin and its consequences should be achieved through Christ, the head of the covenant. This work of grace is carried on principally by his word and spirit, and God says : " His word shall not return unto him void, but shall accomplish that whereunto he has sent it," and he employs every dispensation of his providence, to assist in carrying forward his grand scheme of benevolence, of free grace to his people, and he will have it redound to his own glory, and if men will rebel against God they will not be suffered to annoy the righteous, but will be sent to where they will be rewarded according to the demerit of their crime of disobedience. But all men should be employed on God's side in carrying out the great contest which is going on between sin and holiness, and will be on one side or the other. The tenor of these things has been revealed, but God was not under any obligation to make known to man the exact way in which he would employ all his agents in this contest, but merely says of angels and spirits, that they " should be ministering spirits sent forth to minister to the heirs of salvation," and as evil spirits, have in all ages of the world been permitted to be employed in opposition to God, and man's good ; we cannot have a reasonable doubt that good spirits are employed on God's side, and for man's good, and this warfare has always existed when any great good was to be accomplished.

4. *Son*. Why should it become necessary for departed spirits to be employed in communicating with men in this life ?

Father. In order to answer this question, I must make known

to you something of the nature of God's government. He governs by suitable laws, and by the influence of his spirit. These laws, although not written in Heaven, are nevertheless binding on them, and in place of written law, they are supplied by the influence of his spirit operating on them, as they are spirits of the same nature of God ; but with limited power, such power as God has given and intended should be exercised in carrying out his purposes of grace and benevolence, and in showing forth his glory to intelligent beings. These spirits are necessarily employed in God's service, and he has given them any necessary power to carry out any of his plans of mercy which he may think proper, to have them perform as ministering spirits. Thus you can see that it is most natural and proper that spirits as well as angels should be employed to take part, it being the great contest, between light and darkness, and is the only question of importance compared with all others ; to it almost all other events are of minor importance.

5. *Son.* Where do evil spirits get their power to carry on this opposition ?

Father. In as much as men are rational beings, God permits evil men and evil spirits to act out their nature in operating on men, influencing them in order to have them choose the good or the evil as they may feel inclined at the time, but always restraining their power so as to leave men to the freedom of choice.

6. *Son.* Does God ever make use of bad men and evil spirits to do good ?

Father. He often makes use of them in doing good to his people and in advancing his cause. But this will not be their motive, for they will always have another object in view, which will be agreeable to their nature, they do not desire the glory of their Creator, yet he will turn it into such a train as to glorify himself, and bring about the good. This was the case in the transaction of the sale of Joseph into Egypt by his brethren ; they did it through envy and evil, intending to put him out of the way ; but God meant it for good, and in the wickedness of the act of Potiphar's wife in having Joseph cast into prison, when he was innocent, is no less to the point, for had he not been put in prison, he in all probability would not have had the opportunity of interpreting to the chief baker and the chief butler their dreams. This interpretation was the means to bring him before King Pharaoh, and of his advancement to a place in which he could be the instrument of great good. And in the account of the temptation of Job, we see good brought out of the action of an evil spirit, represented as Satan appearing among the sons of God.

7. *Son.* Does God make use of good men and good spirits in a way of permission to do evil ?

Father. He does make use or permit them to do evil, for good men do not always do right, and if the action is not right it may

do evil, it must necessarily be by permission; but it is done either from weakness, ignorance or temptation, and is never done from choice, and when they see or feel the evil they will repent, for the nature of a Christian is not to do evil but good, for he desires to please God in all his actions, and if a good spirit does evil, it must be by permission, and is intended of God for good, and when men do not desire the truth, God suffers the spirit to operate so as to have the prophets prophesy smooth things, so that men may have such prophesy as they wish, but most generally evil spirits are employed in falsehood, as good spirits do not incline to dissemble from the truth, and if they do, it is permitted of God, so that he may bring on just punishment, and thereby bring about a great good.

8. *Son.* But how do departed spirits make known their mind, or answer questions put by a third person?

Father. They answer by a delighted power, for if they had this power of themselves, they would be doing that which God alone claims to do; this power comes from God either by permission or by command, the same power being necessary in both cases.

9. *Son.* But how do the "mediums" get the answer?

Father. The influence of the spirit of God operates on the departed spirit, and also that of the medium, so as to give the answer either in writing or some other way by the medium.

10. *Son.* Are they good spirits that answer?

Father. Not always; there are evil spirits as well as good.

11. *Son.* In what way can there be a correct answer obtained?

Father. By obtaining from God some good spirits by prayer, which he may send, and not one of our own choosing; for if we choose one ourselves, we do not trust to God, but to ourselves, and the spirit of our choice, and if God chooses to permit a spirit to come, he may also permit the spirit to answer incorrectly and with no certainty.

12. *Son.* Why do you say there are evil spirits, and that they have liberty to communicate with the living?

Father. God in all ages of the world dealt with the human race as rational beings, and by his providence so arranged that good and evil should be set before them, and in carrying out this great scheme of mercy in the plan of redemption through Christ, He permitted the opposition party to act as he did when He permitted Satan to appear in the form of a serpent, and tempt our first parents, and as He did the magicians in Pharaoh's day, and in many ages of the world, and as He will do until the plan of redemption is fully completed in the final triumph of God's people, and as evil spirits are opposers of the good cause, they must have permission to act as well as good ones.

13. *Son.* Is it right to ask a good spirit obtained by prayer any question we chose to ask?

Father. No; it is not right to ask any question of a worldly

nature, if we do the spirit will not be permitted to answer us correctly. We should confine ourselves to the rule God himself observed in giving inspiration; but anything which we desire to know in order to be made better or wiser in relation to our duty to God or to mankind; or anything in explanation of his word which would be of practical use to us. I suppose we might inquire of the Lord by a spirit, anything of a moral nature, or anything which would be right to ask in prayer; you will observe that God revealed spiritual instruction, only always avoiding worldly matters, unless so connected with the tenor of the matter to be revealed, as to make it necessary, and he left such matters as the way he meant to act in particular cases, such as the destruction of the old world by water, saving Noah and his household. Such matters he chose to have revealed by spiritual communication; and by the same means was Moses called to be a redeemer of Israel from Egyptian bondage; and by spiritual direction was the Israelites directed in all their journeyings from first to last; and this has been the guide of the people of God in all ages, in particular cases, and in great events. They almost always trusted to the spirit and direction which was given them, and when properly sought for and relied on, was a safe guide. We may expect the same spiritual direction in almost all the great events and changes which are yet to take place, and this will be done either by God himself or some of his servants, which are undoubtedly employed by him in the great contest going on between Christ, the head of the church, and Satan, the opposer and enemy of the church.

14. *Son.* Do you think it possible to obtain the truth from an evil spirit, if applied for in a proper manner?

Father. I do think there might be a correct answer obtained, as God might have the true answer given, if our desires were correct, and we did not make choice of a particular spirit.

15. *Son.* But suppose we did name the spirit, were it to be a good one, knowing the person before death, could we obtain a correct answer?

Father. In as much as God often bears with our infirmities, if our desire is to obtain an answer, which would be for our improvement, as to moral duty to man, or our allegiance to God, I think the answer would be given correctly, but it should be submitted to God's pleasure in order to have the true answer given.

16. *Son.* If we should inquire of an evil spirit, one whom we supposed to be so before death, could we expect to obtain a correct answer, it being an evil spirit indeed?

Father. In such a case we could not rely on obtaining a correct answer for two reasons; first, because we appeal to the wrong source, and secondly, because our desires could not be right in such a case, even if we wanted the true answer.

17. *Son.* What frame of feeling is necessary for a medium to be in to give the answer of the spirit?

Father. The medium should be willing to receive the impression and await in a passive state, and hold themselves ready, and if to write, put themselves in that position, and allow the hand to be moved at the will of the spirit.

18. *Son.* What is necessary in relation to the person who puts the questions to the spirit?

Father. He must be in a calm mood, desiring the truth as he would desire an answer to prayer. If he would obtain a correct answer, he must also apply for a spirit which God may choose to send, and he must ask in faith and with submission to God.

19. *Son.* Do you think all persons are mediums, and able to get the correct answer on moral or spiritual matters?

Father. I do not think they are, for they have not all got the qualifications necessary to obtain the truth or a correct answer.

20. *Son.* What are the qualifications necessary for a medium to possess in order to obtain a true and correct answer.

Father. It is necessary that the medium should be a believer in the existence of the Supreme Being, and also that he has given his word by inspiration to be a rule of life, to which we are under obligation to be conformed, or at least to feel their accountability to God, or such as will feel so when they come to years of discretion.

21. *Son.* Why do you believe that a medium who does not believe in the Supreme Being, nor in the inspiration of the Scriptures, cannot be a medium, by whom to obtain the truth?

Father. Because they are not such a person as would be suitable to be employed in a good cause, and certainly one that a good spirit would not wish to communicate by, and far less would God be willing to employ in a good cause, an unbeliever in himself and in the revelation by the spirit. It would be doing violence to his liberty of conscience to compel him to exercise faith in, and submission to God, whom he believed not to exist.

22. *Son.* Do you think a medium who does believe in the inspiration of the Scriptures, and the Supreme Being, yet hates the principles they teach, can be relied on, to communicate the truth?

Father. I think they cannot, for it is not the cause which they would like to advocate, neither would they be proper mediums to any cause to which they were opposed, yet God might make use of them in making known the truth, as he did some wicked men of old prophecy the truth, and as he had a good purpose to accomplish.

23. *Son.* Are wicked men mediums by whom evil spirits can communicate?

Father. Some are, and all might be, if they were believers in spiritual existence after death, but unless they are, they cannot

be mediums even for wicked spirits, but they must be employed in something else to carry on Satan's cause in the world, as every human being, and I may say every spiritual being of our grade of spirits, that is of our race, and many angels will be employed on one side or the other, of the great contest going on in the world between the followers of God and the followers of the wicked one. This is undoubtedly the case, for Christ said "they that are not for me are against me, and they that gathereth not with me scattereth abroad."

24. *Son.* But why should angels and spirits be employed in the great contest going on in the world between the God of truth and the father of lies?

Father. Because it is the greatest matter and involves the greatest consequences to mankind, and also to the glory of God, of which we can conceive, and probably nothing could be more terrifying than to have God's plans fail, but of the triumph of truth and righteousness. We have no doubt, for God has assured us that this shall be the case, and as angels, and we presume spirits are very greatly interested in this matter, and are God's servants, why should they not be employed helping to carry it forward as God may direct.

25. *Son.* But God has made his promise to our first parents, and he has renewed it again to Abraham and to others, in later times, and has actually fulfilled the condition in the death and sufferings of his Son, and has taken to happiness a multitude which no man can number already, and why should he employ angels and good spirits to assist in carrying forward a cause so triumphant?

Father. God always arranges his matters to the best advantage to accomplish his designs, and as his spirit operates on the departed spirits as well after death as it does on the living, and without this influence no means would become effectual in the accomplishment of the designs intended, and as spirit operates on its fellow spirit, and this is known by the operation of mesmerism, what would be more appropriate than to employ congenial spirits which is able to accomplish what he wishes to have them perform, and especially as this is their delight, and as God does employ means which he has not seen proper to make known to us in his word, then it is not strange that he has not fully explained how he employs spirits, but he has informed us that they are ministering spirits sent forth to minister to the heirs of salvation, this fully establishes the fact, but the manner of their operation God has withheld; and as he has spoken of many great matters yet to be accomplished, it would not be strange if he would bring to bear on this contest a more combined influence than he has in the former ages of the world, and if we look out on the improvements of the present day, which God is evidently making for the spread of his gospel, and for the enlightning

of the nations, we cannot doubt but what there are more means brought to bear on this great contest than was formerly, and recollect that God employs appropriate and not arbitrary means to accomplish all his purposes, and all act from motives, and thus arises the necessity of liberty of action both for and against the good cause.

26. *Son.* When will this intercourse between spirits and men be fully introduced?

Father. I think it will be gradually brought to bear more and more on the people of God as the church is cleansed, and will be one means not the least in accomplishing this object, and when the church is fully cleansed the intercourse will be fully introduced.

27. *Son.* How long a time will that be, do you suppose?

Father. I suppose it will be about the end of the present two thousand years, commencing at the birth of Christ, to have it fully accomplished. We find that at the end of every two thousand years a very great event and change took place. At the end of the first two thousand years the people as well as all living creatures, except a very small remnant, was swept off with a universal Flood; and at the end of the second two thousand years was the great event of the birth and coming of Christ, the promised Savior of the world, and at that time a very great change took place as a very great flood of light was thrown in upon the mind of men; and by the influence of the spirit was put on record which fully explained the types and shadows which had faintly shadowed forth that glorious dispensation; at that time the gospel was introduced with all its blessings, and the Holy Spirit descended in a more copious manner than it had ever before done, and produced glorious results in the conversion of a large number of the people and particularly on the day of pentecost and at that time most of the forms of worship were changed. The visible offering of animals was taken away and the offering of spiritual worship was introduced, and men were called upon to worship God in spirit and in truth, for at that time the Messiah, the great prince and head of his church had appeared and miracles were wrought by him fully proving his divinity, and many miracles were performed by the gift of the spirit, given to many persons, and many wonders and signs and cures were performed by the spirits influence, and at that time evil spirits were at work, such as the then called devils were permitted to operate to a greater extent than probably ever before, and as there is a greater triumph of the church promised, and its victory over its enemies, and its cleansing, and its unity, its seeing eye to eye by its watchmen; we may expect a greater addition of light shed on God's word, for it is still his hand that wields the sword, and this light will be given by the spirit of God, and those willing agents. Angels and spirits always delighted

in doing his will, and who are qualified for this mission and will certainly be employed still more fully as the great contest shall be drawing to a close. Then will men understand God's word, and will be willing to be governed by its principles.

28. *Son.* Can you name any particulars in which the Angels and spirits may be employed to give light to men?

Father. It is from the revelation of God's word which he has given to us that the principal light must arise for it is the rule of right, but men differ in opinion as to the true meaning of it, as it is revealed and in consequence of this difference of opinion, almost every division of the visible church has adopted a different form of government, and also different positions in worship. This difference although not essential to true worship, yet many of God's people think so, and this keeps them apart and destroys that harmony and good feeling of brotherly love, which should always exist among brethren, and still of more consequence is the different mode of baptisms, one mode deprives the children of believing parents of a right which they have of being introduced into the covenant, by this very significant sign of the need of cleansing, and I think we have conclusive proof of their right to this ordinance. In the 7th chapter of first Corinthians, there is this instruction given—"For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy." This must be a covenant of holiness; now these things must be seen by all, and will be more and more as the church is cleansed. This will be a proper matter of inquiry, and will be understood as soon as men choose to apply, and if angels or spirits are applied to in the proper way, and men really want to know they will be informed, and as God has not made these matters plain in his word, there will be means to give that information and from a like source will the Jews, the ancient people of God, be convinced of the already coming of the Savior; and the change which will be necessary in the worship of God, that people of old always looked to God for special direction in matters of religion; and it is to this will they again look before they will finally be subject to God's will, and return to their own land, and to the true worship of God, and when they do return, they will be enlightened, and will set up the true worship of God; both as to form, principle and action, and from them will the gentile churches take the true christian position, and will be enlightened in all matters of faith and practice; at present there is much darkness in the world, and many errors in the churches in comparison to the light which will be shown to his ancient people.

Hear what God says on this subject by Isaiah, the inspired prophet, 60th chapter, from the first to 5th verses inclusive:

1. Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.

2. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee.

3. And the Gentiles shall come to thy light, and the kings to the brightness of thy rising,

4. Lift up thine eyes round about, and see; all they gather themselves together, they come to thee, thy sons shall come from far, and thy daughters shall be nursed at thy side.

5. Then thou shalt see, and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

So on through the same chapter of Isaiah, the same prediction continues as well as in many parts of God's word; and we find from the revelation which God has given on the subject, that probably the whole church as well as many strong nations will be engaged in this great matter of cleansing of the church, and why should the Philistines be mentioned in the prophecy of the return of Israel; if strong nations will not be employed in bringing back the Jews to their own land, and favoring the cleansing of the church; and do you not suppose that wicked nations and evil spirits, and the wicked one himself will not do all they can to oppose and hinder this great achievement; and why should angels and good spirits be deprived, or not have the pleasure of serving in this glorious cause, which the great God intends accomplishing. A cause that the earth itself opened its mouth to avenge the wrong on the one side and witness for the truth and righteousness on the other side.

29. *Son.* But God has promised the ingathering of the Jews, and at the proper time will not God accomplish this, as well as the full triumph of his church, and also the overthrow of the wicked who still persist in rebelling against him as well as all his pleasure?

Father. Yes, God will do all that He has promised; but He will do it by appropriate means, He first devised the plan of the second covenant with his Son and by uniting the divine with the human nature, had the condition of that covenant fulfilled. The divine nature gave efficacy and strength to the human; and made it a divine act, for it was in the human nature that the expiatory sacrifice by the sufferings of Christ, had to be accomplished; but human nature could not have done this if it had not been united with the divine. This was the means which God devised to open up the plan of salvation, and as it was for man's benefit this covenant was made, a condition must be complied with by man; and it pleased God to reveal to man this condition and all the duty growing out of the relation which he bore to God, and the preparation for happiness, and by the influence of his spirit make effectual, all the means of grace which man should enjoy; but God does not either by means, or by the influence of his spirit operate so as to control the free agency of men. The influence is moral and persuasive, and men

are as accountable for their actions, as much as if that action produced the final result; and if God overrules all things for the good of his people it is an act of his mercy, and were it not for the overruling of God's providence, disappointment and misery would have been the result. But God is possessed of every perfection necessary to enable him to accomplish his great designs of mercy in the final redemption of his people, and will bring about a revenue of glory to himself; but he will do this by means of his written word, and what other means he may choose to employ from time to time, during the great contest; and as God does really act by his spirit, both upon mind and matter, it is perfectly in accordance with truth to suppose that spirits made in his likeness will be employed to act on fellow spirits, when it is God's pleasure to have them thus employed, and God makes use of nations, both righteous and otherwise, and every agency which may be suitable; and He controls the opposition in such a way as not to interfere with their liberty of action; and what makes their sin is, they aim to do wrong, while the righteous aims to do right.

30. *Son.* Is there anything of a general nature which it will become necessary to have explained?

Father. There are many things of which men have thought but little about, and the first I will mention is that the prophecies are figurative, general and positive; as to the figures used in prophecy, it is not always understood until after or about the time of the fulfillment, but when it is understood by some, it is dark to the most of minds; as to their being general, I mean they comprehend the general features of the whole subject. If the subject in relation to which the prophecy is spoken, is one kingdom, the emblem of their flag is generally mentioned; almost all through the prophecies figures are made use of which are obscure to the most of men, and often promises accompany prophecies; one of these was made to our first parents when it was said the women's seed should bruise the serpent's head, and his head should only bruise his heel, this prophecied the triumph of the church, and coming of Christ and was general in its application; the prophecy as to the rise of the beast and its general features and the time of its reign, and what power it would claim, and its destruction or fall; and what should be the means to accomplish this, and that all the world should, or would wander after the beast was a general prophecy. The cleansing of the church, its triumph over its enemies, and its peaceable reign, and that all men should become christians or at least be peaceable subjects under its reign, and that kings and queens should be nursing fathers and nursing mothers to the church, that is, they should support, cherish, protect, and love its laws, and practice its precepts, this is a general prophecy. The binding of Satan a thousand years, and that he should be let loose a

little season, plainly saying that he was not bound before, is a general prophecy; and the spread of the gospel among all nations before the end of the vision should come is a general prediction, and there is many other prophecies not so general, such as the return of the Israelites to their own land, their being truly christianised, and their setting up the true standard of christianity, and all nations flowing unto them, that is, they will be influenced by their standard of christian worship, and practice, and other predictions of the rise and fall of kingdoms and their connection with each other, and what support and strength they will give to the beast or false church, and how God makes use of them to chastise each other for their wickedness and rebellion against himself, and for their worship of idols, and these predictions will be positively fulfilled according to the prediction. This is a matter of which there can be no doubt, for they were given to us by inspiration of God, that is, they were spoken as the Holy Spirit dictated or operated on the mind of the writer, and they will come to pass in exact accordance with the prophecy, and the appropriate means will be employed to bring about the grand result which God intends to have accomplished for his own glory, and the triumph and happiness of his people; all these grand events will be known more and more as the day of their accomplishment draws near, and spiritual operations will be no small means to this end; and the more men know of these matters the better they will be prepared for their duty as it may devolve on them in their sphere of action.

31. *Son.* If all the prophecies and promises of God will be brought about by appropriate means and will be positively accomplished, what is the duty of God's people, and what sphere should they act in, and what motive should they be governed by?

Father. Men should understand their relation to God, and especially should his people understand that they were created to glorify him and that their best happiness depended on this, his glory. They should be directed by his written word, and whatever helps they may obtain for its explanation, and especially, should they rely on the influence of the Holy Spirit to enlighten their minds and sanctify their nature, so as to enable them with right views and feelings to perform good works, which always are the evident fruits of faith. Christians should always act in reliance on God's wisdom, to carry out the grand object which he may have in view. They have a right to desire their own welfare as well as others, striving lawfully for this, and especially for his own and others spiritual welfare; this is well pleasing to God, and is what He will approve, it being a congenial feeling to his own. They should always act in the sphere, situation or place in which God in his providence has placed them, and they should by precept and example, teach others the same.

thing, they should always be on the side of truth and righteousness, and strive to advance the kingdom of Christ, and encourage others to do the same lawfully.

32. *Son.* What special acts of duty are binding on christians as private individuals in the advancement of truth?

Father. They should strive to enlighten the minds of men, by sending the revealed word of God to all nations that will receive it, and help to support missionaries to preach to them, as they may have it in their power to do so. If they should at any time in the providence of God, be thrown in among nations or people who are not christians, they should show that they were governed by the gospel principle. They should obey all law that did not hinder them from allegiance to God, and does not hinder them from worshiping Him, be it good or bad, they should do all they can lawfully to have righteous rulers and good laws, but if they cannot do that, they must submit to such as they have. Christ said, "render to Cæsar the things that are Cæsar's, and to God the things that are God's."

33. *Son.* But what should christians do in relation to the prophecies, and what should they not do?

Father. They should in the use of such means as they have at their command, and such as are lawful and right, and accord with other duties, await the leadings of God's providence for the fulfillment of the prediction. They should not lay violent hands on any man, nor on any nation. For example, the triumph of God's people, the true church is predicted and will take place, and in connection with this the overthrow of the wicked but christians are not at liberty to go to work and kill and destroy them in order to bring about this so much desired object. Again, what is equally true in prophecy is the ingathering of the Jews and that they will be brought back on the shoulders of the Philistines, meaning a strong nation; but christians would be very much out of the line of their duty, to go or send to the excellent queen of England, and say to her Majesty, "we think your nation is the Philistines of our day, and we want you to have the Jews brought to their own land and especially as England is most christian of any of the strong nations, and we will turn out ourselves and help to raise force enough to accomplish the fulfillment of this prophecy, it will probably take two hundred thousand well disciplined troops to bring them back; as I suppose many of the nations will not let them go as long as they can help it; but do not let your Majesty fear as to the result of this good object for the prophecy is sure, and God will hear prayers and favor his own work, but what would Her Majesty say to them, why my dear sirs, you had better wait until the Jews are all found and are willing to return of themselves, and especially as I do not incline to let my subjects undertake such a job as that would be, for the Sultan of Turkey would be very slow to give up

his claim to Palestine—we would have a rough job of it I really think, and if they should apply to any of the other powers a like conclusion would be come to; and suppose again, as there is a promise of the church being cleansed, that christians were to undertake to cleanse it at present, when so much division exists, what would be the consequence of such a move? It is easy to imagine that the disaster would be dreadful in the extreme, and if christians were to undertake to destroy the beast with the brightness of his coming, as this has not come, they would fail; and suppose again, that christians were to undertake to bring about the grand prediction of the time when Christ shall become king of nations as he is now king of saints; they would have still a harder job than they wanted Her Majesty, the queen of England, to undertake. They would have nearly all the nations of the earth to put down, and I am not so sure that Her Majesty herself would not object to the undertaking of this premature step of rashness. This, however, I believe to be a spiritual reign, but the task will be no easier on that account; and again, it is promised that a time shall come when the captive shall go free, when there shall be no more opposition, when the chains shall be loosed from off them and they shall go free. But now see the leading of the providence of God in this matter of slavery. He no doubt has a threefold object in view, and first for their wickedness in their own land, He suffered them to be carried off into bondage, and there suffer the infliction justly due to them for their sins and neglect of the worship of the true God. And second, to give them the light and knowledge of the gospel which was necessary for their final salvation and happiness in Heaven, and what is a little affliction and a whole life of toil compared to endless happiness in the world to come. This change was for their advantage, even if there was no other higher consideration yet ahead, and if they do not improve under their affliction it is not God's fault, nor the means which He in his providence made use of for their benefit. Now for the third design, which may easily be seen by the leading of His providence, was that when they did go out free, they should be the bearers of the glorious gospel to their ancient brethren of Africa, and from them should that precious seed of the kingdom be planted and shall grow until the whole of Africa's sons and daughters shall be brought under its benign influence. What a result when the millions which now inhabit that vast continent shall be both civilized and christianized. What an array of strength thrown into the moral battle field, and what a grand result brought about by the providence of God. And can you make the comparison? then you can compare a mote to the world, but why marvel at God's providence in this. Has it not commenced in the third design? See the christian colony already planted, and how it flourishes, and have we no examples

of God's dealings with men in the same or a similar manner? Take a glance of the history of the Israelites, the ancient people of God. Did they not go through the furnace of affliction in Egypt, and their journey in the wilderness, and all this that their children might have the land of Canaan, the possession which was promised to Abraham hundreds of years before? This Canaan was a type of the heavenly Canaan, and by such providence and such affliction will the nations be brought to submit to the laws of Christ, and be prepared for the delightful employment of the Heavenly rest; and christians should learn to conform to the good providence of God in things which they cannot control, and should co-operate with them, and had they lived in the time of the Egyptian bondage, their business would not have been to kill off Pharaoh and his host before the time, until God in his providence had put other matter in a train suitable to the accomplishment of their deliverance, neither should christians act in a way which will make difficulty or division between the master and the slave, but on the contrary, strive to have the minds of both enlightened in relation to their duty to God, and also that which grows out of the relation they bear to each other. This was the rule of Christ's teaching, and was continued to be taught by His Apostles as we see by the following examples:

Ephesians, 6th chapter, from the 5th to the 9th verse inclusive:

5. Servants be obedient to them that are your masters, according to the flesh with fear and trembling in singleness of your heart as unto Christ.

6. Not with eye service as man pleases, but as the servants of Christ doing the will of God from the heart.

7. With good well doing service as to the Lord and not to men.

8. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord whether he be bound or free.

9. And ye masters do the same thing unto them for bearing threatening, knowing that your master also is in Heaven; neither is there respect of persons with him.

And in the 6th chapter of first Timothy, from 1st to the 4th verse inclusive.

1. Let as many servants as are under the yoke count their own masters worthy of all honor that the name of God and his doctrine be not blasphemed.

2. And they that have believing masters, let them not discipline them, because they are brethren; but rather do them service, because they are faithful and beloved partakers of the benefit. These things teach and exhort.

3. If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ and to the doctrine which is according to godliness.

4. He is proud knowing nothing but doting about questions and strifes of words whereof cometh envy, strife, railings, evil surmisings.

Again, Titus, 2d chapter, 9th and 10th verses:

9. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;

10. Nor purloining, but showing all good fidelity; that they may adorn the doctrine of God our Savior in all things.

And in first Peter, 2d chapter, from the 18th to the 21st verses inclusive:

28. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the forward.

19. For this is thankworthy, if a man for conscious toward God endure grief, suffering wrongfully.

20. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

21. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps:

You see in all this direction a rule laid down for both the master and slave to be guided by, and the spirit was certainly a proper judge in the matter; but you may say these were Hebrew servants and not slaves; granted, but that made no difference in relation to their duty to their masters nor of the master to them. The direction applies alike to the Hebrew and to slaves in our day, and the masters were under no more obligation then to their servants than now; but God will let the oppressed go free when he has accomplished the greater good which he intends to bring about by their captivity and affliction, combined with other appropriate means suited to the end intended, and it is for the christian to act right under all circumstances, and see to it that he does not do evil, that good may come; and anything either said or done which will have a tendency to gender strife, or stir up jealousy between the master and slave is very wrong, and no man, and far less a christian, should ever allow himself for one moment to harbor the thought of enticing away slaves from their masters unlawfully, but should wait until God, by his providence, seems to open the way, and then christians may act their part, and should do so always in a lawful manner.

34. *Son.* How should the Church act in its official capacity in relation to the prophecies, and what should they teach by their ministers?

Father. The prophecies being so extensive and so combined with each other, they can do nothing better than to labor to have the revealed word of God diffused among the nations of the earth as much as possible, and qualify and send the ministry to explain the word and teach men the duty arising out of their relation to God. Teach them their dependance on Him for all they enjoy; what God requires of them in order to make them happy in heaven, and how God does justify sinners particularly, point out and make plain the plan of salvation as it is through the merits of Christ, not neglecting to warn the nations as well as individuals against prevailing sins, showing them their consequences and what course they should take to avoid the evils. But they have no right to use violence, or to punish, or assist in punishing the nations or make any attempt to shove forward the prophecies by any means except what God has authorized in his word; as to the final result, that must be left to the Supreme Ruler of all things. But as to the people of God, they are more immediately under the care of the church, and should be watch-

ed with a vigilant eye. The church has the spiritual government of their people, but no more. They should use this power with great caution, and should be guided by the rule which Christ himself has established, and any general evil which cannot at once be remedied, should be born with. Such an evil should not be made a term of communion, nor should it be proper or sufficient ground of division, but it should be testified against in a christian like manner, and the people of God should be advised to act always right according to the relation they sustain to each other, the master should be taught to use the slave right, requiring nothing more of him than he is able to perform. He should teach him the knowledge of God, and his duty to his master according to the rules of Christ, while he is a servant he should not attempt to leave his master without his liberty, and no man is doing God's service who would advise him to do so. The servant should be taught to act in view of a higher destiny than to run away from his master. He cannot run away from his God, and if he will serve him, he must do according to his direction, and his being a servant is no excuse why he should not be a christian. If he is compelled to do what he did not approve, that is not his sin. And again, if the servant does wrong contrary to the master's will it is the servant's sin.

God will hold each accountable for their own act and this is as it should be. Each has their place and must account to God for their improvement or misimprovement of their situation, and ministers should always teach men to do their duty in the station in which God in his providence has placed them. It is God's province to so overrule the general and particular transactions of men and other agencies, as to bring about the particular results and have them accomplished at the proper time, to combine with each other in such a way as to harmonize all the means which he intended to bring to bear on the final triumph of his people, and the establishment of Christ's kingdom, which shall be universal and glorious. This is a result worth laboring for, and will be the wonder of all intelligent beings, it will then be seen that all things work together for good to them that love God, who are the called according to his purpose. God will make the separation, and it will be according to quality and not altogether according to appearance, as we see things in this world.

35. *Son.* As the church and people of God are to triumph over their enemies, they being the light of the world, what prominent marks have they to distinguish them from other associations?

Father. The church and people of God acknowledge and worship a Supreme being, and that he has unlimited powers, and perfections and confide in him, and acknowledge allegiance to him; they believe he exists in three persons: the Father, the

Son and the Holy Spirit. They acknowledge Christ the Redeemer and head of the church, and that he is both God and man, and that this combination or union of divine and human nature was a necessary qualification of a successful mediator. They take the word of God as it is revealed, as the rule of faith and practice. They believe that the influence of the Holy Spirit is necessary in regeneration and sanctification. They believe in good works, and that they are the fruits of faith, they believe and do observe the ordinances of Christ the head of the church; they believe in the perseverance of the saints; they believe in a future state of existence, and that the preparation must be made in this life. They do not believe in repentance after death. They believe in spiritual worship, and a change of heart, and that all the feelings and affections of the heart or inner man must be in accordance to God's will, as He has revealed it in His word. They believe that the church should not have any power over the state or government, except moral influence. They also believe that the church has a right to the liberty of conscience and to be protected from lawless violence, and also the right to make their own by-laws to govern themselves, but not inconsistent with the laws or constitution of the general government. They believe no government has a right to deprive any person or church of the liberty of conscience. They believe the church is designed to be the light of the world, and that they are under obligation to let their light shine by a christian deportment, and by all lawful means should spread its influence. They believe or should believe that all the means which they can use are connected with other more general movements, such as the controlling of nations, their rise and fall, and such grand movements should be left to the general providence of God, and that they should at all times hold themselves in readiness to co-operate therewith whenever the opportunity or favorable time should come for such action. There are many prominent marks of the true church, but these may suffice to lead the inquiring mind to her fold; at present, however, there are many things to mar her beauty, such as divisions in consequence of forms of government and other minor and unessential matters which never should have divided the church of Christ.

36. *Son.* What prominent marks are there to designate the beast or false church spoken of in scripture, and what is meant by the term beast in scripture?

Father. The term beast mentioned in scripture means a corrupt church, one which no longer deserves the name of christian because they have departed from the worship of the true God. Their first mark is that their leader sets himself up, as the scriptures says, in the temple of God showing himself that he is God; they claim power which God alone has the right to exercise instead of acknowledging Christ to be the head of the church.

They claim that their leader is the head of what they call their church. They take the traditions of their church for the rule of faith and practice. They worship images in place of the true God. Their ordinances are not administered as Christ the head of the true church has directed. They keep their people ignorant of the revelation which God has given to enlighten mankind. They deny the right of liberty of conscience. They claim the power both of church and state, and control all government when they can grasp the power, and when they gain this ascendancy they persecute all other churches, even to the death. Their leaders fleece their people of their hard earnings by every stratagem which they can invent, by pretending to forgive sins, and grant indulgencies when that is wanted. There are other marks of which I might speak but these may suffice.

37. *Son.* Is there any other false or corrupt churches besides the beast which prevent the truth and lead men astray?

Father. Mahomet the false prophet may be properly termed a limb of the beast, he has enacted laws for his followers, laws that have very few features of the law of God, and his forms of worship as he has established them, are very little like the forms of true worship. The Mahometans are in no sense christians, but anti-christians in every sense of the word, and there are others who are acting with the beast or false church who prevent the truth, and many people have been and will be ruined by their error and superstition, held and taught by them, and every church or people who do not take the word of God for the rule of faith and practice, and Christ for the head of the church, are anti-christians, and are on the side of the false church; but all these as well as infidelity must, and will give way, as the light increases to shine, and as the church shall be cleansed.

38. *Son.* Inasmuch as the Supreme Ruler of the nations brings to bear and makes efficient all means and agents to carry on, and fully accomplish his grand purposes, what sphere of action is becoming and proper for females as such?

Father. The female part of our fallen race have been appointed to fill a very high station in the arrangement of God's providence, she was made one of the actors in the great trial test of the first covenant of works which involved more extended consequences than any other except the covenant of grace made with Jesus Christ; and God has given her no small part in the cultivation of the moral principle which He intended should characterize his people. To her is the young and tender mind entrusted to mould, with her feminine soothing qualities to give that impress which none but a female can give. It was her that was the favored medium of the introduction of Christ's human nature with the divine into the world, and it was to woman that the honor of being the first witness of Christ's resurrection was conferred, and her place in the sphere of action has

always been honorable when she enjoyed her rights, and she should always feel herself highly honored to be a woman, and act in co-operation with the other sex in carrying out moral principles, and especially those religious principles, without which no one can please God and be prepared for happiness in Heaven. This can be done the best by being guided by God's word which teaches reasonable submission in domestic as well as social life. Her happiness is always the most perfect in her own family circle and under the protection of her husband and representative. This is her proper sphere in this world, but she should always do all in her power to advance the kingdom of Christ by all the means in her power as well as be subject to it herself, for this at last is the one thing needful compared to all others, and to be found on the side of truth and in the practice of righteousness is more noble to either women or men, than to be allowed to govern a nation or lead an army to battle, especially for women who are not inclined to these things.

39. *Son.* What sphere should the male part of the fallen race of men act in, and what part has God given them in the great movements of his providence?

Father. One of the purposes of God has been to make man a leader and representative of great events. A man was the first made of our race, he was the head of the covenant of works. He was the chosen associate of the Savior's spiritual nature. It was by him the spirit gave the revelation of the scriptures, giving us the mind and will of God for our direction in life. It was by man united with the divine that fulfilled the conditions of the second covenant of grace. It was men that Christ chose for his apostles, and it was men which was sent out into the world and commanded to preach the gospel to all nations, baptising them in the name of the Father, Son, and Holy Ghost; and it has been by the labors of men that the gospel has been preached through successive ages, and it is by man principally that this work must be continued in order to enlighten mankind, and to unite with other more general means which God may use to fulfil his purposes of mercy to his people; and it is to men generally that the reins of government have been entrusted; and it is by men one class of agents in God's hands that the triumph of the gospel, and the cleansing of the church will be accomplished; and as men are but agents, they should always act in the proper sphere that God in his providence has placed them: always aiming to glorify God in doing right in all their actions. He should exert himself to the extent of his ability in spreading and sustaining the gospel, and inculcating it by his example in private life. He should be gentle and calm, but decided in the domestic circle. He should be courteous and obliging, and should act like a man, and not like a tyrant. His wife should be his earthly treasure, companion, and confidant. His children

his care, he should always lead them to virtue and christianity by precept and example. He should have God for his judge, and take Him for his portion, and whatsoever he find to do, do it with his might. This is part of the duty of men.

40. *Son.* What are the signs of the times to show the fulfilling the prophecies, or in other words, the cleansing of the sanctuary?

Father. The first sign which I will mention is the rapid spread of the gospel of Christ. This is the light which will lighten the dark places of the earth, and give them the knowledge of the true God, and the enterprising and persevering missionary spirit and their success. This together with the opening which is made for the introduction of the gospel to almost every civilized nation, is not one of the least of the signs of the times; and again, the extensive and rapidly increasing improvements of the present day, giving facility to intercourse and commerce, uniting together the interests of nations, and by their acquaintance with each other, cherishing a friendly feeling, making it easier to diffuse the light too and fro: "yea, many shall run too and fro, and knowledge shall increase." This prophecy is now fulfilling literally, and we can easily see it, and it will have a favorable effect on the advancement of Christ's kingdom. Again, the spirit of improvement in science and education, which are so prevalent in almost all nations, gives a bright and cheering prospect of this so much desired object. And again, the rapid increase of the church and its extending influence is seen and felt in almost all quarters of the globe, and is giving an impulse to the furtherance of the glorious end to be accomplished; and again, the press, both religious and secular, is working its mighty engine of power to facilitate the grand sunshine of the latter day glory; and again, the combined influence brought to bear on men and nations has, and will still continue to modify and mould the feelings of nations, and will bring them more and more together and will produce a congenial feeling to the more mild and peaceful reign of Christ. These feelings are already manifest in the tone of politics already seen to exist in the United States and in England, and also in many other well regulated governments. Liberty of conscience is one of their main principles. Persecution for religious opinions not tolerated, and there will soon be a total separation of church and state. Thus you see the prophecy of the destruction of the beast by the brightness of his coming has commenced. Again look at the liberty enjoyed by the Jews, the ancient people of God, compared with ancient times. Their rights are more regarded, both in the United States, England, and in all Europe. They have liberty far exceeding that of former ages or times; they have in some cases taken part in matters of government. And again, it is evident that the revolutionary movements going

on upon the earth are tending to the grand fulfillment of the predictions of the prophecies. This warfare will be carried on in no small degree by the nations of the earth. The figurative expression of the Israelites flying on the shoulders of the Philistines is a prediction of the controversy which will be between the true church of Christ and the false or anti-christian Church, and all men and nations will be on one or the other side of this great contest; and the favorite principles of the opposing parties will be contended for, on the one side will be the principles of God's law adhered to and observed, and on the other they will be neglected, and their overthrow will be contended for. This question is now being agitated in the shape of liberty of conscience, and privilege of self government, and these must prevail.

41. *Son.* Will Christ reign a temporal prince, and will He reign by force of arms when He shall appear the second time when it is said that the saints shall possess the kingdom.

Father. Christ will not reign a temporal prince. The prophecy is in a familiar figure and means, He shall be prince and head of his church and people, and that his reign will be without any formidable opposition, neither will He conquer with the church by warfare, but the weapons of conquest will be his word and spirit controlling all those unjust wars and overruling them so as to make them tributary to the grand object in view, and when Christ's kingdom is fully established the rulers of the governments will all be righteous, and the laws of the land will be founded on the principles of the laws of God; but the church and state will still be separate. Here I will mention the prediction of the binding of Satan a thousand years; it is highly figurative and means his comparative influence at that time compared with other periods of time; and here I would remark that the return of the Jews, the cleansing of the sanctuary, and the binding of Satan, the destruction of the beast, and the full blaze of the gospel kingdom, and Christ's universal reign will be brought about at or about the same time, and is now in rapid progress.

42. *Son.* What events will yet take place before the reign of Christ will commence, and how long will that reign last on earth?

Father. The gospel of the kingdom must first be preached to all nations for a witness before the end shall come, meaning the end of the opposition to the true Church. Again, the way of settling of difficulties of nations must be changed; however, many desolating wars may take place between this and that time, it is said they shall beat their swords into plow shears, and their spears into pruning hooks, and that war shall be learnt no more; again it is written the captive shall go free, this prediction means the Jewish people particularly, but will equally

apply to all under bondage of any description. This must gradually take place as the process of cleansing the sanctuary is going on; I have no idea of any of these general predictions being fulfilled by any other way but by a gradual process, and the evils suffered must be endured until God in his providence opens up a way for their removal, so as to bring about a great good which he has always done as far as I can trace his works of providence. Let the reader take a glance of the Bible history of Joseph, he had to go through the furnace of affliction to make him rely on God for strength and deliverance, and for a preparation for his afterwards high station and extensive operations for good to the then people of God, the Jews; again go with me and examine the bondage and affliction of that people for over four hundred years, they were brought through the furnace of affliction, and for what was all this? to establish a nation that would worship the true God and exhibit to the world of mankind the excellence of his law, and typify the heavenly Jerusalem, and show that through tribulation is the way to eminence, and it is through tribulation more or less that the people of God enter into the Heavenly rest; it is said in God's word: "these are they which came out of great tribulation and have washed their robes and made them white in the blood of the lamb." Again, the heathen must either go out before the church or be christianized. The church will be stimulated to greater exertion and will have more internal light to dispel those petty unessential differences which keep them so divided into sects, and so much mar its beauty. The church will have more external light as the day of her redemption draweth nigh, for it is the light of the world. That light will shine more and more until there shall be no clouds to intervene or hide the beauty of Zion's glorious palaces. Yes, clear as the sun, fair as the moon and noble as an army with banners, will Zion shine, and when the kingdom of Christ is fully established on the earth, it will be a reign of probably one thousand years; we find the scripture fraseology of seven often used in prophecy. One day with the Lord is as a thousand years, and a thousand years as one day, apply this to the week as it is made up of seven, the last day of which is the Sabbath, as first established, being holy time. It is a fit emblem of the whole period of time allotted to man on the earth, and most likely the time which God has calculated to finish his purpose of grace, and gather in his numerous people to the rest which he has prepared for them; again, it is mentioned in scripture that the saints will live and reign with Christ a thousand years.

In Revelations 20th chapter and from the 4th to the 6th verse inclusive:

4. And I saw thrones, and they sat upon them, and judgment was given unto them. and I saw the souls of them that were beheaded for the witness of Jesus,

and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

These predictions are figurative and mean to inform us that the saints will reign by their influence exerted on the living at that time, for Christ will not reign in person himself, neither will the saints, but they will co-operate with Christ in that influence of his spirit they doing their duty as his agents. The resurrection here mentioned is a figure to give us the idea of the fact that they being dead shall live by their influence; these saints have been living ever since they left the body of flesh. So it must be employment far more extended than they have been in for past ages of the world; Christ has always reigned over the affairs of this world as well as men, angels, and spirits; yet in Daniel it is said that God will set up a kingdom that shall not be destroyed. God's kingdom was set up before that time,—the prophecy was in comparison to former times, and that vision of Daniel was a prediction of a time when the end of the opposition to this kingdom of Christ should come; thus he spoke of the setting up of this kingdom in contrast with smaller beginnings and so means the more extended reign of Christ, and the saints living and reigning with him. And in the 6th chapter of first Corinthians, 2d and 3d verses is a like figure made use of:

2. Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3. Know ye not that we shall judge angels? how much more things that pertain to this life?

These are figurative expressions to show that saints, that is, the spirits of the departed just persons are employed agents, and understand and know enough to approve and sanction the judgments of God, both in reproving sin and in its final punishment.

43. *Son.* What power has Satan or the Devil as he is called in the great contest between truth and righteousness on the one side, and falsehood and corruption on the other, and how does he exercise his power, and what will be his success and end?

Father. Satan's power is limited, his disposition is to defeat all God's righteous plans if he could, but God permits him to go no further in tempting men than will place before them, a choice of which they will choose, the good or the evil, and this is spiritual power always and only advisory and not compulsive, and sometimes he has appeared in disguise as he did to our first parents; but neither men or nations need fear Satan's temptations, they are under no obligations to follow his suggestions, and if they will only trust in God and obey his laws and submit

themselves to him and the suggestions of His spirit, they are out of Satan's power, but inasmuch as Satan does not know events until they take place, he will always be doing as much to defeat God's plans as he can, and since the fall of mankind from a state of rectitude, Satan has had the advantage in consequence of men's corrupt nature and they are easily influenced to that which they are naturally inclined and in consequence of this men are oftner lead astray by their own depravity than any other way. Had men not broken the covenant of works Satan would never have had any power over them; but in their fallen nature many of them will be lead astray by Satan's devices and will have to suffer the consequence of their disobedience to their rightful sovereign, but the time will come when Satan with all his followers will be forever separated from the people of God, and their triumph will be complete through Christ their head and deliverer. Satan must then go away to his place of torment for his rebellion against the rightful sovereign of the universe.

44. *Son.* What power does God exercise in the arrangement of the things of this world, and what is the nature of his government; and what will be the final result in view?

Father. In order to answer this question, I must lead your mind back to reflect on some things which God has done in time past; and first, God is a sovereign of unlimitable power and wisdom; He is governed in action in accordance with His own perfections. He created the earth and all things pertaining to it as He chose for His own glory and the great good of all concerned, and gave laws suitable to guide every intelligent and living being as well as all inanimate matter. This power of arranging all events which should take place in this world, God reserved to himself, and it is perfectly right and proper that it should be so, for none other but himself would be capable. It was God who laid out the plan, and it is He alone who has knowledge and power to carry it out. He takes the control of all nations, setting up some for the accomplishment of his wise purposes, while he prostrates others for their wickedness, as he has seen will be for the best general good. This control is both necessary and proper, for no other but God would be able to control so extensive and important events, as are laid out and promised by himself. What would a mere creature do in such a case, one who cannot even govern himself? But God governs, and by suitable laws which will harmonize with each other, and will be applicable to the end intended; and God has evidently determined that an intentional misapplication of these laws of nature as we call them, shall be fatal to the proper end of their construction, but when properly adhered to, shall produce a happy result. Now, apply this rule to men, intelligent beings, and you will see the result. God chose to create mankind and place them on the Earth. They must necessarily be under a law to

God, They being created beings, it was both right and proper that they should obey him. God's law required nothing but what was just and right, and would have been for man's happiness and God's glory; and this law implied liberty of action, and thus arose the necessity of a test on man's part; and it also implied a confirmation in happiness, or being exposed to punishment, and God warned man of the danger of disobedience, after requiring him to do certain things, such as dressing the garden, &c., telling he might eat of all the fruit of the trees of the garden, except that of the knowledge of good and evil. Now, this was fair warning, the punishment was pointed out, and nothing unjust in God, but man must be dealt with as a free agent. Nothing must be done to force his action, but something must be done to set in motion man's mind, and give him an opportunity to act; and thus, Satan was created for this purpose, and was a fallen angel himself and suitable to the occasion, and was permitted to lay the inducement before our first parents, and mark it, it was the same kind of sin that brought him down from heaven, that he presented to our first parents; and they listened to him instead of obeying God, and thus the covenant of words was broken. All this was voluntary transaction; God was not to blame in this transaction; man was created and must be under law, and must act in order to be rewarded or punished.

Action must be called for and was called for, and we have seen the result; and now, man had entirely forfeited all right and title to life and any other favor from God, but must await the execution of the sentence of death. But in God's great wisdom and benevolence he had devised the plan of redemption by Jesus Christ, and through this channel his mercy should flow out and be extended to mankind, and be exhibited to all intelligent beings, and has secured a revenue of glory to himself, the grand results of which will be the theme of rejoicing, and the giving of glory to God forever. Now it is very evident that God intended to elevate mankind to a higher scale of his being through the covenant of grace, but this must be with his consent, and God still acts with men as rational, intelligent beings, and although the covenant of grace is made with Christ, and the condition of salvation has been fulfilled by him, still God has been pleased to deal with the human race rationally, and requires a cordial belief in Christ, the covenant's head, and a relying on his benefits by faith, and a cordial compliance with all the requirements of his law and every duty growing out of the Christian relation, and a hearty submission to all God's ordinances, and a congenial feeling and acquiescence in the principles of God's government, otherwise no man could be happy in the presence of God and the holy company in heaven. Thus you see that God governs by moral suasion of his word and spirit, always by persuasive and not arbitrary means, never infringing on the liberty of

action, but influencing by the means of his word and all agencies which he may see proper to bring to bear on the subject as well as the enlightening and convincing influence of the spirit, and so by his boundless wisdom and knowledge harmonize and make effectual all things which have been or will be needed to bring about the intended result. Thus God has so arranged all, both cause and effect to harmonize with each other, so that he will bring about the great design which he has been pleased to make known to us in his predictions. The fulfilment of all the prophecies must be brought about by means, which none but God can make effectual to produce the great triumph of his church and people, and result in the universal reign of righteousness over the whole earth. And when the glory of God's kingdom shall shine from the rising of the sun to the setting thereof; and if men are not made happy, it is not for want of appropriate means, but because they did not believe and practise the truth. In all I have said, do not understand me to say that God makes use of means not sufficient to accomplish the intended purpose, but I do say that God's means are always appropriate and sufficient; but from the nature of moral agency those means are designed to produce a favorable or unfavorable effect and, therefore, not lost: neither do I say that God has had occasion to introduce new or contingent means to carry forward his plans, but he brings to bear means and agency not before intended to apply, but reserved until the proper time and place for application. None but God alone is qualified with power and wisdom sufficient to secure the grand result intended; but by him it is easy and sure, for although heaven and earth should pass away, God's word will not. All he has promised, will come to pass to the letter, but in its proper time and when the most good has been accomplished in every particular event to be brought about.

45. *Son.* Will you explain to me something of the meaning of the Revelations of St. John, the Divine, especially *the seven seals* and *the seven trumpets*, and their whole connection?

Father. The Revelations of St. John appear to be a summing up of all the subjects on which they speak. The first are directions to the seven Churches of Asia. These are acknowledged to be given by Jesus Christ, as you will find in Revelations first and fifth. Again in the 7th verse, He speaks of the signs of His coming as follows: "Behold, He cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of Him, even so. Amen." In the next, the 8th verse, His authority and equality and supremacy are avowed. St. John then goes on first, to describe the circumstances in which he was placed, and then goes on to give directions to the seven churches of Asia,—instructions which would apply as well to all others in similar circumstan-

ces, and were meant to be so understood. In the epistles of St. Paul and in other epistles the directions are a little more practical and special, and meant to apply to particular times and occasions, but there is nothing contradictory in the principles inculcated, and they are intended for general application. But before proceeding to the main revelation, he explains some of the figures of speech so that he will be better understood. 1st chapter, 20th verse, of revelations, he thus explains "The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the Angels of the seven churches, and the seven candlesticks which thou sawest, are the seven churches." Angels here mean messengers, and candlesticks are a figure to show the light reflected by the churches. He describes in the 4th chapter, 1st verse, a door being opened in heaven, "And the first voice I heard was, as it were, a trumpet talking with me which said, come up hither, and I will show thee things which must be hereafter." This figure of a door in heaven was intended to show intercourse, and that the spirit of God descended to inspire him, for in the 2nd verse, he speaks of being in the spirit, "And a Throne being set in heaven, and one sat on the Throne," intending to describe the dignity of the actor and his supreme authority. By the figure of one sitting on a throne, he then in the 3d verse, after giving some figures to describe the perfections of the ruler, says; "And there was a rainbow round about the Throne, in sight like unto an emerald." This rainbow is an emblem of the Covenant, and being in sight means, it will be adhered to. Its being like an emerald, means the perfection of the covenant. He again proceeds in the 4th chapter, with the 4th verse, and describes the co-operation of the church with Him that sits on the Throne, by the figure of twenty four elders being seated on twenty four seats, with crowns of gold on their heads. These elders are representatives of the church triumphant in heaven. He again proceeds, 5th verse, to show an energy of action which should follow by the figures of lightning and thundering, and voices coming out of the Throne; and in the same verse, he says "And there were seven lamps of fire burning before the Throne which are the seven spirits of God." These lamps of fire burning before the Throne represent the whole church and people of God when purified. The figure seven is used to cover the whole ground or subject, and shows by the figure of fire burning a purified state of the church, and "before the Throne" approved of God. The fire burning means, correspondent action of the church to their purity. These seven lamps of fire or pure church being called the seven spirits of God, are intended to represent his spiritual care over all his church and people. We find in the 6th chapter of St. John's gospel, a similar expression where it is said: "I am the bread of life." He meant that he had supplied

them with the gospel of the kingdom of Christ or the bread of life. And in the 6th verse it runs thus : "And before the throne there was a sea of glass like unto crystal." Glass being a purified substance, represents the pure foundation of the church, and shows the purification they have gone through. Crystal is intended to give force to the figure. And in the same verse it is said : "And in the midst of the throne, and round about the throne were four beasts full of eyes before and behind." These four beasts are messengers of the pure church, and being full of eyes before and behind, shows a vigilance and discernment, and a necessary qualification for their station ; and in the 7th verse, there is every appropriate quality given to these beasts or messengers to show their efficiency. And in the 8th verse, it is said that each of the four beasts had six wings about him. This again is emblematic of their swiftness and energetic action ; and their being full of eyes within, shows their knowledge of all the transactions going on, and necessary to their knowledge of duty. In the same verse, these beasts or messengers are represented as giving the very highest ascriptions of praise to God, and in the 9th verse, as giving honor and thanks and glory to the Lord ; and in the 10th and 11th verses, the twenty four elders, a representation of the church triumphant, gave glory, and honor, and power, and every ascription of praise to Him that sitteth on the throne, casting their crowns before the throne ; and thus acknowledging that all their power comes from Him who created all. You see that all these figures correspond, and are a review of what the church will be when purified, and made white in the blood of the Lamb.

And in the 5th chapter and 5th verse : "I saw in the right hand of Him that sat on the throne, a book written within and on the back side, sealed with seven seals." Here is an exhibition to show the great transaction of the plan of the providence of God. The inquiry is made, as if no man in heaven or on earth was found able to open the book. This book was the universal providence of God, and St. John appeared to weep. This is a figure to show the anxiety of God's people for the prosperity of the cause of Christ, but as the figure goes on, one is found ; "One of the elders said unto me, weep not ; behold, the Lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof." This was Christ, the head of the church, and this book of providence was easily opened by him, for He was the author of it. The 6th verse : "And I beheld and lo ! in the midst of the throne and of the four beasts, and in the midst of the elders stood a Lamb, as it had been slain having seven horns and seven eyes which are the seven spirits of God sent forth into all the earth." This figure shows that the opening of this book was in unison with the persons who sat on the throne ; and the Lamb being in the midst of the throne and

looking like being slain, shows that by his merits which he purchased by his death, he could join in the opening of the book of providence; and apply them to the great redemption and triumph of his church. The seven horns are an emblem of power and show the efficiency of his providence applied to the seven divisions of time; and seven eyes being the seven spirits of God, is intended to show the sufficient light and the application of the influence of his spirits in each of the seven divisions of time. You will observe here that seven in Scripture phraseology, is a whole number, and is intended to cover the whole subject on which it treats, and is the leading key into its meaning, and is intended to mark its whole outlines. And when He had taken the book, the elders, a figure of the church, joining in the praise of Him who sits on the throne, using all those high figures made use of by the spirit, 9th verse, sang a new song saying: "Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation." Here is an efficiency of the blood of Christ, and an acknowledgment of all the intelligent race of men; and as the figure runs in the 10th, 11th, 12th, 13th and 14th verses, again they worshipped him jointly with the highest ascriptions of praise. Again the figure of the seven seals in the 6th chapter, with the 1st verse, he takes a view of events as they pass in the seven divisions of time, and I will endeavor to show the prominent features, as they apply to each period of a thousand years. In doing so you must expect some of the features to leap over on the next period to come. Each seal will be applied as near as possible to its own time.

The 6th chapter commences thus:

1. And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2. And I saw, and behold a white horse, and he that sat on him, had a bow, and a crown was given unto him, and he went forth conquering and to conquer.

A white horse is a figure of innocence and purity. This was the condition in which our first parents were created and commenced life. This white horse is a fit emblem of this first period, and being a running animal, is a suitable figure of running time. Again a bow.—This has a twofold meaning: first, a bow is the emblem of a covenant. This was made with our first parents through the mediation of Christ after the fall. Again, a bow was the weapon of warfare or defense. A crown was given unto him. The earth was given to man to subdue or conquer, and he was to rule over all creatures which God had made. And He went forth conquering and to conquer. This was a plain figure of what man was to do, and was a proper figure of the first thousand years.

3. And when He had opened the second seal, I heard the second beast say, Come and see.

4. And there went out another horse that was red, and power was given to him

that sat thereon, to take peace from the earth, and that they should kill one another, and there was given unto him a great sword.

The first figure is, there went out another horse. Another horse shows the continuation of a similar period, in some respects with the first. This was the fact, but the horse was a red horse. This is a figure of violence, and war and blood. Power was given unto him that sat thereon, to take peace from the earth. This was a more cruel and wicked reign than the first period, and goes to show that anarchy reigned. There being no crown mentioned, anarchy was the ruling feature of the times. A great sword was given unto him. This denotes excessive wars, and from sacred history we are informed that the wickedness of men had become so great upon the earth, that God swept them off except eight souls, the righteous Noah and his wife, his three sons and their wives. They were saved by a miracle we may say, for God directed Noah to prepare an ark, to save his church which was small at that time. Facts and these prophetic figures show this to have been the most wicked period of man's existence on the earth.

5. And when He had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse, and he that sat on him, had a pair of balances in his hand.

6. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny, and see thou hurt not the oil and the wine.

The first prominent figure is, and I beheld and lo a black horse. This is an emblem of mourning, desolation and humility; and did not nature in every form bear these aspects? And he that sat on this black horse, had a pair of balances in his hand. Now mark this expression, "a pair of balances." What a beautiful and suitable figure! Observe the word "balances." God renewed his covenant with Noah, and called upon him to perform his duty; and in offering sacrifice to God at that time, Noah acknowledged his obligation to Him, and God was pleased to pledge to Noah an emblem of the covenant. He put his bow on the cloud. This was a time of balancing up matters on the earth, and thus was the figure applicable. Again, Noah is advised as to his future conduct, as the phraseology runs. He is first informed of the abundance of the blessings which would be bestowed, by the figure of the cheapness of the wheat and the barley, and in this "See that thou hurt not the oil and wine." This is a warning to him not to despise God's blessings or hinder their bestowment, by his acts of rebellion against God and his mercies. This is also a figure to represent spiritual influence by the terms oil and wine, which Noah is warned not to hinder by wickedness. These are the most prominent figures of the prophecy of this period. It was like beginning in a new world, with a renewed covenant. In the next period we see decline. The next division carries us up to the dawn of the gospel dispensation.

7 And when He had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8. And I looked, and behold a pale horse, and his name that sat on him, was Death, and Hell followed him; And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

A pale horse is an emblem of decline of religion and change. A sign of the times being at hand of the doing away of those prominent signs or types of the coming of Christ and the gospel dispensation. The figure is further extended. His name being Death and Hell, has one and the same meaning, and signifies an end of that dispensation which is about to take place. Again, he speaks of them having power given unto them over the fourth part of the earth to kill with sword, and with hunger, and with death, and with the wild beasts of the earth. Thus four is given definite for an indefinite number, but shows that desolation and war should abound in the last end of this period of time, and we find it was so. The first captivity of the ten tribes of the Israelites, God's ancient people, took place in the last part of this division of time, and other revolutionary movements were going on for centuries, and often ending in bloody wars. Another dispensation is about to take place; the pale horse has run his race. The sacrificing of animals is at an end. The Messiah has come. The types and shadows, the offering of sacrifices, must pass away for the substance. Now the figure of an animal is dropped with the sacrificing of animals, and so ends this fourth period.

9. And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

The figure of souls being slain for the word of God and the testimony which they held, and being under the altar, is to represent being sacrificed for religious belief; and this took place in the first part of the Christian era. This came literally on the apostles and many other Christians in their days; and the days of the offering of animal sacrifices were ended under the fourth seal. In this, the fifth seal, the figure is changed to suit the change of dispensation, not that this animal was a suitable sacrifice, but the figure of some animal was a very appropriate emblem in the time of offering those animal sacrifices. Again, the account of the matter goes on in the 10th verse:

10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

You observe in this verse a call for righteous judgment to be inflicted on the enemies of God's people. This had special reference to the Jewish people, and particularly to the tribe of Juda who were the special enemies of Christians, as they were the followers of Christ. It was by them principally that the martyrs suffered death; but they were told in the next verse, what was more suitable for them, "That they should rest yet for a little season." But this vengeance, which the figure seems to say, was claimed by those martyrs. The phraseology certainly means, that the just judgments of God were lying against these wicked Jews.

11. And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

White robes are emblems of purity. They were justified by the blood of Christ, and by the renewing of the Holy Spirit. They were informed that they should rest yet for a little season, until their fellow-servants and their brethren that should be killed as they were, should be fulfilled. This punishment was inflicted on the Jewish people at the time of their rejection as a church, and their dispersion among the nations of the earth. Here is the prominent feature of the fifth seal. The persecution and martyrdom were to continue a little season. This phraseology means a time, which God has not been pleased to reveal exactly to us, but the whole tenor of the prophecy shows clearly that this was under the fifth seal, and ended at the final casting away of the tribe of Juda, and the disorganization of their church policy. No man who is conversant with sacred and profane history, will attempt to deny its application to this division of time, and so on in the sixth seal.

12. And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood.

This is the seal under which we live; and the prominent marks will be mostly towards the last part of the period. The phraseology "earthquakes," means governments changing; and the sun becoming black as sackcloth of hair, means that the strength and steadfast feeling of governments shall become more uncertain. They will be troubled with fears of their own standing; and the moon becoming as blood, is a figure, and as the moon receives its light from the sun shining on it, so the moon here is an emblem of dependent governments, who rely on the strong to help them. They will be disappointed in the time of need. They will not receive what is denoted by the figure, support against overthrow by others. This is the meaning of these figures.

13. And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

Heaven is a figure in this prophecy, of the existence of the forms of government which will change; and the stars falling from heaven, means that those high rulers and kings shall lose their high power and authority; and being cast unto the earth, means being left themselves under law, and subject to authority; and the fig tree being mentioned as being shaken by a mighty wind, is intended to refer to the means of their fall. Wind here means influence which they cannot hinder; and its being a mighty wind, gives force to the figure; and the wind being an influence, will be in accordance with truth and righteousness, and liberty and equality will become prevalent and universal. Again the figure goes on in the next verse.

14. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

In this part of the prophecy, the figure heaven departing, and being rolled together as a scroll, means to give more force to the figure of events predicted, and that all the old forms of government will be rolled out of sight, or as the figure means, entirely gone, and will have no existence; and every mountain and island being moved, means large and small governments of the past will be changed and gone.

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains.

In this verse is figured out the general distress, which will take place both among the high and the low. They will grasp at every refuge which will give a prospect of a shield or shelter from the fate which awaits them, and from the tone of their wailing, I suppose they will be generally on the opposite sides of the universal reign of the kingdom of Christ.

16. And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb.

Here they call on the mountains and rocks, to fall on them and hide them from the wrath of the Lamb. This is a continuation of the same figure. They acknowledge the hatred of the light, and dread of the punishment.

17. For the great day of His wrath is come; and who shall be able to stand?

Here they acknowledge His superiority of power in the phrase, "Who shall be able to stand?" as much as to say, No one; nor power is able to stand or vindicate themselves against His righteous judgments.

We now pass to the 7th chapter. In this chapter, the spirit continues the vision under the sixth seal, and mentions some of the actions. The church is in its purifying process, before the opening of the seventh seal, and the language begins thus:

1. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

Angels being messengers of the church, and their standing on the four corners of the earth, the earth being the emblem of law, and wind the emblem of power exerted, and that it should not blow on the earth, nor on the sea, nor on any tree. The sea meaning the mass of mankind, and meaning in this place their being in authority, and the force of the law should be continued.

2. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.

In this verse one angel being mentioned, means power being brought to bear on the particular thing mentioned, the sealing, and that no opposition should be brought to hinder the accomplishment of this great matter.

3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

This shows that the laws in force at the time of this sealing, will favor it, and that their power will continue the same as it had been before, until their accomplishment.

4. And I heard the number of them which were sealed, and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

A definite number is here given for an indefinite number.

This process of sealing is the return of the Israelites to their own land, and to the true standard of Christianity. This angel is called so, because in this vision he acts the part of a messenger, and is also armed with power sufficient to control all other powers; and this corresponds with the Scripture account of the river Euphrates being dried up so as to prepare the way of the kings of the east. Also a passage in another place speaks of the return of the Israelites, as the expression is, flying on the shoulders of the Philistines towards the west. The Philistines being the strongest nation in existence, when the prediction was made, it was a fit figure to use, to represent the highest authority of the actors in the fulfilment of the prophecy; but the sealing goes on in the 5th, 6th, 7th and 8th verses. The number of twelve is mentioned. This is a proper number to represent all the tribes. This inference is drawn from other places in the Scriptures, of God's plans of representation. The twelve apostles were the representatives of the gospel dispensation, and the twelve patriarchs represented the Israelitic people, and twelve legions of angels represented the force that Christ might have had to defend him against his enemies, if He had so desired. It has pleased God, however, to represent the church triumphant by twenty four elders,—a union of both the apostolic and Israelitic host.

9. After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

In this verse the great number mentioned, of all nations, and kindreds, and people, and tongues, standing before the throne, and before the Lamb, with palms in their hands, represent the universal prevalence of religious principle, and a union of sentiment and action. In the 10th, 11th and 12th verses, there is an ascription of praise and honor given to God and the Lamb, and approved by the elders and the four beasts, showing that the true worship of God will universally prevail, and that there will be union of sentiment, plainly showing that from the Jews, and at the time of their return, will go out an influence which will pervade the whole gentile nations. The same thing is predicted in another place, where it is said that all nations shall flow unto them.

13. And one of the elders answered, saying unto me, What are these that are arrayed in white robes? and whence came they?

14. And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

They frankly acknowledge that they got the victory over their troubles and sinfulness, and their robes being made white, means that they were justified by the merits of the blood of the Lamb which had been slain.

15. Therefore they are before the throne of God, and serve him day and night in his temple ; and he that sitteth on the throne, shall dwell among them.

This serving him day and night, means a continuation of the true worship of God ; and he that sitteth on the throne, shall dwell among them, means that Christ at that time will reign in his church by his power or spirit.

16. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

By not hungering and thirsting any more, the meaning is that they shall have all spiritual strength given them, which they may need. Neither shall the sun light on them, nor any heat, means that they shall not be subject to punishment or persecution by their enemies or any remorse of conscience.

17. For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water ; and God shall wipe away all tears from their eyes.

In this they are told that the Lord which is in the midst of the throne, shall feed them, means that they will be supported ; and being led unto living fountains of water, means that the purifying of the church shall go on, the water being the emblem of cleansing. And wiping away all tears from their eyes, means that they shall have no occasion for mourning, but happiness will continue with them forever. There are unmistakable and prominent marks of the sixth seal or period of time, and they will all be realized between the fifth and seventh seals ; but the most prominent is yet to come, before the present two thousand years shall end.

In the 8th chapter, the spirit by St. John continues thus :

1. And when He had opened the seventh seal, there was silence in heaven about the space of half an hour.

This means that the former powers were at an end, that they were stopped, or as the phrase is, silence in heaven about the space of half an hour. Heaven here means government on earth, and the old form had stopped, or as the figure is, was silenced, or laid aside for the new, milder form.

2. And I saw the seven angels which stood before God, and to them were given seven trumpets.

These seven angels will soon describe the scene that has passed, and they being seven has special reference to some of the events, which took place in the seven divisions of time.

3. And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne.

Incense and the prayers of all the saints here mentioned, is the offering or worship of a pure church, and it being offered on the golden altar. The altar is put for the sacrifice, and that means Christ, and it is through Him they make their offering.

4. And the smoke of the incense, which come with the prayers of the saints, ascended up before God out of the angel's hand.

Smoke means that the influence of prayer with a pure heart was heard. Now, from this purified church, incense is an emblem of a pure heart, and affection, and worship ; and ascending

up out of the angel's hand, means they were borne up by the Mediator himself.

5. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth; and there were voices, and thunderings, and lightnings, and an earthquake.

The filling the censer with fire of the altar by the angel, and casting it into the earth, means to convey to us that an influence shall go forth, which will produce a change in the laws, and a change in the rulers. Fire is the emblem of renovation and change of principle. The laws will all be founded on the principle of God's law and justice; truth will be adhered to by all. There were voices, and thunderings, and lightnings, and an earthquake. This is a figurative expression, to show the change which will take place in the form of government. Lightnings and thunderings mean influence with great rapidity and irresistible force.

6. And the seven angels which had the seven trumpets, prepared themselves to sound.

He again in this 8th chapter, from the 7th verse to the close of the 9th chapter, takes a review of the past down-fall of the past powers, and describes the scene by figures.

7. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of the trees were burnt up, and all green grass was burnt up.

An angel means a messenger, and sounding means making known events past or passing. Then followed hail and fire mingled with blood. This means violence and powerful influence, and change of laws, or as the figure is, cast upon the earth. The third part of the trees being burnt up, means men losing power; and grass being burnt up, means that nothing was left to support the sinking powers.

8. And the second angel sounded, and as it were a great mountain burning with fire, was cast into the sea; and the third part of the sea became blood.

This great mountain or high power burning with fire and being cast into the sea, and the sea becoming one third part blood, means that great influence was brought to bear on the mass of the people, and their faith in the former powers will be greatly shaken. The third part is meant to show the progress of change not great enough to turn the scale.

9. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

Creatures being in the sea and having had life, died, means the smaller powers among the nations were giving way, or losing their influence; and the ships being one third of them destroyed, means that the powers on whom these smaller dependents were leaning, were also giving way.

10. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.

This great star falling from heaven, means one of the strongest

rulers of nations losing his power ; and burning as it were a lamp, means that his fall will have great influence ; and its falling upon the third part of the rivers and fountains of waters, means that this star or high power will carry with him a very respectable part of the different powers that exist at that time. These will be of two grades —fountains mean independent, and rivers mean those who are dependent on other powers to sustain them.

11. And the name of the star is called Wormwood : and the third part of the waters became wormwood ; and many men died of the waters, because they were made bitter.

The star's name being called wormwood, means that his principle was bitter against the new form of government, just forcing him out ; and the third part of the waters becoming wormwood, means a bitterness of feeling among the people against the old form of government ; and dying of the waters, because they were made bitter, means that the people were leaving the old wormwood reign of government, and falling in with the milder reign, under the influence of the elevating blaze of gospel truth and light.

The 12th verse reads :

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars ; so as the third part of them was darkened, and the day shone not for a third part of it. and night likewise."

The third part of the sun being smitten means to show that the combination of power was losing its force, and the third part of moon being in the same condition, means a decaying and declining, and weaker government. The stars not shining more than a third part, and the same with the day and night, all go to show by figures the loss of power and influence as the brighter day begins to draw.

13. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound !

The tenor of this verse seems to indicate warlike feeling and movements, and an expectation of general revolution and changes which should soon take place, and that old despotism must cease and give way before the more liberal system of the pure reign of Christ

The ninth chapter :

1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth : and to him was given the key of the bottomless pit.

This figure of a star falling is intended to show the downfall of an empire. You note that there is no figure to show the loss of any of the elements of Empire, such as grass of the earth, nor the trees, nor any green thing ; these were not to be hurt, but only the empire itself, and this probably by death or some other way of the ruler.

2. And he opened the bottomless pit ; and there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit.

In this verse you see by the smoke ascending from the bottomless pit shows that the power heretofore exerted should or would be again enforced by other rulers, and although this empire was being darkened as the figure is of the sun and air here mentioned; yet this smoke was a fit emblem of decaying fire, and indicated the element of renovating or bringing together power which was only set aside.

3. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have no power.

Locusts in this verse is intended to show by figure the power that would arise out of this fallen empire, and the quality of the rulers are figured out by these insects to show not only their groveling and grasping disposition, but their spreading themselves over the earth, and grasping everything in their way.

4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

This appears to be a description of the action of the people described in this vision, and they were directed not to destroy or hinder the cherishing of law and order, and they were not hindered; but required to hurt those men which had not the seal of God in their foreheads. This crusade must have been against the false church, and this appears to be a prominent object in this chapter to show that God does make use of nations to scourge each other for wickedness.

5. And to them it was given that they should not kill them, but they should be tormented five months, and their torment was as the torment of a scorpion, when he striketh a man.

In this verse the torment was mental and was of the mind and probably arose from anti-christian principles, but was not tolerated by the ruling power, and this torment lasted five months or one hundred and fifty years, and shows that God's providence has so arranged it that false religion is not a screen to righteous judgment, but will be inflicted even by the wicked.

6. And in those days shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them.

Desiring to die and death flying from them means that they will desire to get rid of those pains and plagues designated by stinging by scorpions.

7. And the shapes of the locusts were like unto horses prepared unto battle, and on their heads were as it were crowns like gold, and their faces were as the faces of men.

The shapes of the locusts being like horses prepared unto battle—a thorough process—a horse is a figure used to denote running and shows that this torment will do its work swiftly, and as a battle is mentioned the conquest of the victims will be certain, and as they had crowns on their heads like gold, a majority of them will be ruled and governed by power that will do justice to them. They will either be tolerated in their opinions or have liberty of conscience. Faces like men means that they will be frank to avow their sentiment openly.

8. And they had hair as the hair of women, and their teeth were as the teeth of lions.

Hair like women means fair, smooth and winning, and teeth like the teeth of lions, that they were courageous and persevering in what were their rights.

9. And they had breastplates, as it were, breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

The figure of breastplates as it were iron, means a firmness of strength sufficient to defend themselves against any assault made on them or their principles, and the sound of their wings being as the sound of many chariots of many horses running to battle shows a union of strength and facilities to use it.

10. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

Here is still kept up the figure of the facility of their action and a punishment following it. This is the meaning of their stings being in their tails. The time of this torment will be five months or 150 years.

11. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

The angel of the bottomless pit is a figure to show the influence operating on them to carry on and keep up the struggle, going on between the contending parties, and the names are appropriate to the figure used in the prophecy.

12. One woe is past; and, behold, there come two woes more hereafter.

In this the spirit takes a view of the punishment and the result that will follow.

13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God.

This voice coming from the four horns of the golden altar before God, four being in the figure before the altar indicates that the voice came by the messengers called beasts. In some other places, and as it was from the golden altar before mentioned, it was punishment and justly. From the figure of the altar, it was intended to purify at least some that were in the conflict or sacrifice them on the altar of death. Now comes the conflict between the followers of God and the lamb, or as it is in the figure loosing the four angels.

14. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

Loosing the four angels is probably a contest of war which will take place between the followers of God and the followers of the beast; and four angels being loosed out of the great river Euphrates, seems to indicate a general contest by the combined powers, and continuing some length of time.

15. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

The different times mentioned which these four angels were to be let loose is 396 years, and to slay the third part of men, and is a common figure to represent the judgments of God.

16. And the number of the army of the horsemen were two hundred thousand thousand ; and I heard the number of them.

In this figurative language is intended to show the combined strength brought to bear on the cause of Christ in some shape or other. This contest appears to be against anti-christian associations ; yet God does often make use of this kind of means to cleanse his church by cutting off their enemies and scourging them in the contest in the matter in dispute ; and in the 17th, 18th and 19th verses a highly figurative description is given of the nature of the contest by expressions applicable.

20. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood : which neither can see, nor hear, nor walk.

The rest of men is intended to show the balance of them under the influence of these plagues, and is a carrying out the figure of one-third so often made use of in scripture prophecy.

21. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Violence is described by murder and dishonesty by thefts, and sorceries by a co-operation with evil spirits, and fornication worshipping the beast, the false church. These four angels probably refer to four empires which arose after the fall of the one founded by Charles the great, namely Bagdad, Iconium, and Damascus. However, this may be, one thing is certain, it is a description of a part of the great contest going on in the world, and will be part of the combination of means which will be made use of in bringing about the final cleansing of the church, and the final setting up of the kingdom of Christ on the earth.

The tenth chapter.

1. And I saw another mighty angel come down from heaven, clothed with a cloud ; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.

To be clothed with a cloud is a token of God's presence, and a rainbow being on his head is a token of approbation or sign of covenant fixed and not to change. His face as it were the sun, and opening light of the brightest kind is meant. His feet as pillars of fire a figure of purifying influence.

2. And he had in his hand a little book open, and he set his right foot upon the sea, and his left foot on the earth.

Having in his hand a little book open, is intended to represent a fixed fact or a matter to be seen or known, and setting his right foot on the sea and his left foot on the earth, is a figure to show the control of both law and people.

3. And cried with a loud voice, as when a lion roareth, and when he had cried seven thunders uttered their voices.

Crying with a loud voice as when a lion roareth, is a positive declaration of decision of what justice demands, when he had cried seven thunders uttered their voices. this probably means that the justice of God was taken in view. By the figure of an open book, it signifies an examination of the subject in hand.

4. And when the seven thunders had uttered their voices, I was about to write, and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

A sealing up of what these thunders uttered probably means the withholding of just judgment on the past short comings of God's people, and the thundering voice was silenced by the mediation of Christ the lamb, but now to be king of nations as he was king of saints before.

5. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven.

6. And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein, that there should be time no longer :

The act of the angel lifting up his hand to heaven and swearing, and ascribing all power of creation and acknowledging that God had done these things, and that he was about to perform an act of which God by his providence, had continued for some length of time, and an act of which he knew well the mind of the spirit ; that there should be time no longer, this prophecy looking forward to the end of this period of time, which had their termination, that is, the opposition to the kingdom of Christ should be no longer, and he says there shall be time no longer, or in other words, the vision of which Daniel spoke of the great God setting up a kingdom which should be universal and should fill the whole earth, evidently meant the opposition which should continue to be exerted against the church and should end, and when the church should be cleansed, and when the kingdom shall be given to the saints, and when Christ shall reign over all the earth, and when Christ shall be king of nations as he is now king of saints, then the vision or opposition shall end ; but this does not mean the end of the world as the Millerites seem to suppose.

7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

He here refers to the seventh angel, when he shall begin to sound ; this has reference to the commencement of the thousand years of Christ's reign. Sounding is a declaration of something. He says the mystery of God shall be finished. Thus the full redemption of his church at the time of the cleansing of the sanctuary. This corresponds with the opening of the seventh seal, which I have already explained. He making it known to his servants the prophets, shows clearly that this should be understood.

8. And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

The invitation to go and take the little book out of the hand of the angel, plainly shows that it was given to mankind for their instruction and enlightenment, and it being open shows that it can be understood, and that its contents are to be seen, and made the rule of life, and its principles should be a guide in

duty both toward God and man, and to all the human race as we may have opportunity and the means to carry it out.

9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

The figure is plain the little book was designed for men and was given to them, and the eating it up was a command to use it for instruction. It should make thy belly bitter, this is a figure to show the digestive tendency of the word of God, and its requirements are bitter to fallen men; but in his mouth as sweet as honey, shows that its principles are agreeable and right to the christian. The principle meaning is that it is right of itself, suitable to accomplish the great object intended by its revelation to men.

10. And I took the little book out of the angel's hand, and ate it up, and it was in my mouth sweet as honey, and as soon as I had eaten it, my belly was bitter.

In this verse the practical effect of the use of God's truth is intended.

11. And he said unto me, Thou must prophecy again before many peoples, and nations, and tongues, and kings.

This book's contents must be diffused among many people, and nations, and tongues, and kings. This interpretation will apply to prophecy or the written word of God, and shows that it is the main means of the advancement of the kingdom of Christ although it operates in different ways on different persons and on different nations, according to their character.

The eleventh chapter.

1. And there was given me a reed like unto a rod, and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

The spirit by St. John commences in this chapter and reviews the church of God as it existed in the Jewish nation. This is what is meant by measuring the temple of God, and the altar, and they that worship therein. Measuring is examining the Jewish church.

2. But the court which is without the temple leave out, and measure it not, for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

The court without the temple is intended to show a place of proper organization and justice, showing by figure that the court is the Gentile church, and is at present the true church of Christ, being without the temple shows that the Gentiles are yet imperfect as they will be when the time comes for them to flow unto it; being gathered in with the Israelites after they return to be the true church or to christianity. The court without the temple not being measured and being given to the Gentiles goes to show that God accepts of the Gentile worship, but he has tolerated many things of which he does not approve, and the figurative language of the Gentiles treading under foot the holy city, forty and two months, was the exile of the Jews. They are the holy city in this prophecy, and the time is forty and two

months, or 1260 years. This is the same time mentioned of the casting away or unchurching of the Jewish nation. The same time is given for the setting up of the abomination of desolation, and these all correspond with the time of the nourishment of the women or the church in the wilderness; also of the reign of the beast or the anti-christian church. The two witnesses will continue the same time. I do not say that all these different events will commence in and at the same time; but I do say that these predictions are taken into Daniel's vision of the opposition which would exist, and be kept up against the church for this period, and all these different features will appear and be prominent marks of the times when understood.

3. And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth.

In this verse it is evident that he is speaking of the time of the casting away of Israel or more particularly the tribe of Juda; and his two witnesses are the Old and New Testaments. But men are used for the figure, and so on through the prophecy in the same prophetic style; and they must prophecy a thousand two hundred and threescore days or 1260 years, corresponding with treading under foot of the holy city by the Gentiles. Clothed in sackcloth is a token of affliction or humility, and is not this a beautiful figure to represent the success of the gospel most of the time before mentioned?

4. These are the two olive trees, and the two candlesticks standing before the God of the earth.

The two olive trees are intended to describe quality, mildness and permanency; and the two candlesticks standing before the God of the earth, this light shining and diffusing itself into the laws of the land. The God of the earth means the laws of the land will be controlled somewhat by the light of these witnesses most of the time.

5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies. and if any man will hurt them, he must in this manner be killed.

Hurting or doing any thing against the witnesses word of truth and fire proceeding out of their mouth means both light and influence or renovation; and if any man will hurt them he must in this manner be killed, that is, condemned by its principles or influences, which will be brought to bear on their opposition to its truth. They will be cleansed or changed in their actions and influences.

6. These have power to shut heaven, that it rain not in the days of their prophecy, and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

The power here mentioned with which they will have to shut heaven is intended to show the influence which will be exerted on the government generally. Rain being a reviving and refreshing emblem shows that this shall be much exerted. Power over waters to turn them to blood, shows confusion and undecid-

ed opinion and action among the people ; and to smite the earth with plagues as often as they will. These witnesses or the word of truth will have a very strong tendency to shape the laws to their own principles ; also indicates judgments and afflictions of the mass of people as well as confusion in the laws, or conflicting interests.

7. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

"When they shall have finished their thestimony." This will be a stop in the time of their prophecy; and the beast ascending out of the bottomless pit shows an increase of his power and liberty of action, and a decline of religious principles. Make war against them and overcome and kill them, means to destroy or put down by authority of law, sanctioned by the powers that had the sway of this matter.

8. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Being in the street, means being thrown out as useless and no longer to be tolerated or obeyed, and the great city here is intended to show decision by authority. Spiritually like Sodom and Egypt is a figure to show the high toned opposition to the truth of the scriptures which prevailed at that time. Where also our lord was crucified, indicates a gross act of wickedness compared with nothing short of the high handed act of crucifying our Lord and Savior. This was a rejection of his authority of governing the world by his laws as well as his spirit.

9. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

This is a further extension of the figure and shows a general approval of the act, and that the universal rejection of the truth of the gospel should take place in one or more of the high powers for the space of three years and a half.

10. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another ; because these two prophets tormented them that dwelt on the earth.

Dwelling on the earth is a reliance on the law of decision which banished the word of truth, and prevented it from controlling them. Rejoicing and making merry, and sending gifts to one another, is a figure to show the liberty they now had to practice on the opposite side of truth, for these two prophets tormented them that dwelt on the earth. These righteous laws were not congenial to the feelings of the ungodly populous mass of the people who wished to be at liberty to follow their own wicked devices, to suit their selfish ends. To be hindred of this, was torment, such as they were not willing to submit to, if they could help it.

11. And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet ; and great fear fell upon them which saw them.

After three days and a half, which is three years and a half, the spirit from God entered into them. This was a revival of the scriptures. God by his providence had it re-established. It was his truth, and they standing on their feet. They were established on their footing or former principles and worth; and great fear falling on them that saw them, means that there was danger of this influence curbing their wickedness, which they had been in the habit of practicing. This opposition came from the high ruler principally, as he is called the beast.

12. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

They hearing a voice and ascending up to heaven, means that they were re-established by authority, and in a cloud, is a token of God's spiritual approbation. This is a fit emblem to show that the witnesses or word of truth was again set up by the proper authority, and was supported by the laws of the land. And their enemies beheld them, goes to show a yielding to their influence, at least in action if no more.

13. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

Being a great earthquake the same hour, is a figure to show that the beast or false church lost the tenth part of his power against the truth, as well as part of his power over the state. And their being seven thousand men slain by the earthquake, is meant a great number went on the side of the two witnesses, and left mother church who reigns over the nations of the earth, and being affrighted and giving glory to the God of heaven, means they were in favor of the re-establishment of the truth, and honored the high power by whom it was again enforced. This figure of the God of heaven has still a higher meaning and shows that honor was given to the supreme ruler of the universe. I suppose this has some reference to the reformation under Luther and Calvin, and others who were engaged in that great change which took place in the Roman government. It is said that near half of old Mother church's power over the ten kingdoms or empires, was lost at that time, and has never been regained since, nor never will be again. Her power is gradually sinking as well as other corresponding opposition. All must fade under the progressive light of the present day.

14. The second woe is past; and, behold, the third woe cometh quickly.

15. And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

This voice is intended to show that at the opening of this seventh seal there will be a general feeling in favor of the gospel of truth, and the voice being from heaven signifies that the powers that be will favor it, and means Christ shall reign for ever and ever. It is clear that this will be at the time of the cleans-

ing of the sanctuary when men will acknowledge and act in accordance to truth and righteousness, which will then prevail among God's people universally over the earth.

16. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God.

Here the twenty-four elders approve of God's acts as they were seen by them, and they were a representation of the church of Christ triumphant. They also worship God for his exhibition of holy purposes shown them, and they adore him who is the unerring ruler of the whole universe.

17. Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come: because thou hast taken to thee thy great power, and hast reigned.

Giving thanks to God that he has taken to himself his great power and hast reigned, is an expression of thanks to him as his power is made manifest in the fulfilment of this particular prophecy.

18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great: and shouldest destroy them which destroy the earth.

The nations being angry, is their opposition to the kingdom of Christ, and thy wrath is come, means the day of just punishment is come; and the time that the dead should be judged, this means their enemies shall be deprived of doing them any more injury. That they should be judged, and giving rewards to his servants, the prophets, means a liberty from those annoying enemies which had done them an injury; and to the saints and them that fear thy name, small and great, this is figurative language showing the triumph of God's people. Destroying them that destroy the earth, is to prevent them from doing any injury, or to have the authority of law extended against the saints or the cause of which they are advocates. Destroying them that destroy the earth, indicates judgment, also inflicted on their enemies, those who are warring against the true kingdom of which He, the God truth is the founder.

19. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

The temple being opened in heaven, is an emblem of the true religion, being not only approved by the high powers of the land, but it now obtains their favor and sanction. And there were seen in his temple, the ark of his testament. This ark being seen in his temple shows that the governments were a shield to the saints and their cause. The ark was a depository for sacred things; and now the powers that be, are what is intended by the figure. And there being lightnings, and voices, and thundering and an earthquake, and great hail, represents the change of power, and feeling, and action, which will take place on earth, and is intended to show the change of law and of government, and

nail the end of strife. Thus you see that this chapter takes into view the means and the end of the contest between the righteous and the wicked, and that it will finally be all on the side of truth, and with the saints, and that those that will not be reformed will have no excuse for the want of means but must perish.

Twelfth chapter. In this there is a discription of the church and its persecutions and triumph.

1. And there appeared a great wonder in heaven ; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

“A wonder in heaven,” a woman represents the church, and that she is nourished and protected by the ruling power, clothed with the sun, shows that she shines with clear light; and the moon under her feet, shows that her light is not now a reflective light, the reflective light being put under her feet. And upon her head a crown of twelve stars, signifies that the church will exhibit the honor of which the twelve apostles are entitled to. Wearing crowns of righteousness which the righteous judge will put on their heads.

2. And she being with child cried, travailing in birth, and pained to be delivered.

This means affliction, progress and prosperity in her retirement.

3. And there appeared another wonder in heaven ; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

The wonder in heaven signifies the toleration or fostering, or protection, which the church would be favored with in her increasing state of action. A great dragon is a figure to represent the false church, and having seven heads, is a figure to show the seven divisions of the earth, on which the false church exerts her power ; and the ten horns, are ten rulers that will favor her, or tolerate her grasping power. and seven crowns upon his heads, shows that only seven of those ten rulers will be entitled to the honor of kingly powers. This figure of ten horns has special reference to the ten kingdoms, over which the roman church once had grasped nearly all the power of both church and state, she lost about half of her ill gotten power at the time of the reformation.

4. And his tail drew the third part of the stars of heaven, and did cast them to the earth : and the dragon stood before the woman which was ready to be delivered, to devour her child as soon as it was born.

His tail drawing the third part of the stars of heaven, shows that the false church by its influence would control a part of the kings and other rulers ; and casting them to the earth, signifies that these powers themselves should be subject to the control of his laws ; and the dragon standing before the woman to devour the child as soon as it was born, is a figure to show the vigilance of the mother of harlots, or the false church to try by all the stratagems which she can invent, to retard the increase of converts, or prosperity of the true church. And mark what a fit

figure this is to destroy the offspring, and the race will soon be gone.

5. And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne.

Bringing forth a man child, represents the efficiency of the church as it increased, and shows that it will have strength and self-controlling power; and ruling all nations with a rod of iron signifies the influence of the church, and that it will be universal; and her child being caught up to God and his throne, this is intended to show that the seed of the church or its universal host should be brought fully under the influence of the laws of God, and will be governed by his will when the time of its cleansing shall arrive.

6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

Flying into the wilderness is a figure to show that the church left the protection of the old governments when they were so corrupt that they were not ruled by any principle of just protection to them. A place prepared of God is a place where the church would be protected from her enemies, the old dragon or false church. They should feed her a thousand two hundred and threescore days, this signifies that she shall be supported and fed with truth and liberty, till she should become strong.

7. And there was war in heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels.

Michael is the name of an angel, and the representation shows a strife between the parties, that is to say, the false church exerted all her influence to hinder prosperity, and increase of the kingdom of Christ. Michael the angel, being here mentioned shows the cause is of God, and his employment of the angels as agents in the contest.

8. And prevailed not, neither was their place found any more in heaven.

Here the strife ends. There was no place found in the kingdoms of the world to fully protect the old mother of harlots. She must be thrown on her own resources, and her intolerant spirit will be subdued and she die a lingering death by the light of truth rightly diffused.

9. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him.

Here the defeat of the false church is figured out by all the names of the wicked leader in her false pretensions to power, and in her worship of idols and saints, and with her intolerant spirit; and being cast out into the earth, shows all power is taken from her, and she was obliged herself to submit to law. His angels being cast out with him proves that they are subjects of law and can go no further than the length of their chains.

10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ, for the accuser of our brethren is cast down, which accused them before our God day and night.

A loud voice in heaven, means a strong influence in favor of Christ's kingdom controlling all law and action, and a general voice that favors the true kingdom, and salvation is a recovering from the power of the false church or the power of the dragon; for the accuser of our brethren is cast down. This is entire loss of power to hurt or hinder the ushering in of the glorious kingdom. Which accused them before our God day and night, this intimates that these brethren were not always right, or they would not be the subjects of accusation.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death.

Overcome him by the blood of the Lamb, is by the redemption of Christ. The word of their testimony, is the principle on which they acted. And they loved not their lives unto the death, this means that they loved the cause of Christ and the principles of the truth of the gospel better than life itself, and rather than deny the christian principle or Christ himself, they would suffer death, and well they might, rather than sin against God.

12. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Ye heavens rejoicing and them that dwell in them, this is a figure to express satisfaction and co-operation with truth. Woe to the inhabitants of the earth and sea, for the devil is come down unto you, having great wrath. This shows the exertion which he will make after his defeat, and what trouble he will bring on the man that will hear him; but it principally indicates the opposition still existing in the breasts of the men that oppose the true cause of righteousness, which shall be universal throughout the land.

13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

This persecution is by the beast or the false church in the figure of the dragon.

14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

The woman flying into the wilderness is a figure to show that the church fled from persecution. The wilderness is a place of escape from such persecution, a shelter and prospect for improvement; a country suitable for her, where she could enjoy liberty of conscience. Again, her place is obtained, she moves by the figure of the two wings of a great eagle. These two wings represent two places or two countries where she has had her retreat from the dragon. The United States is the most prominent place of her rest from persecution. This I prove by the emblem of the eagle as that is the emblem of our nation's flag. I know that this figure of the woman or church commenced long before these United States were settled with chris-

tians, yet the figure shows that this country is the most liberal to the church of any other. In prophecy it always has the highest marks, and the most prominent action is taken to represent the event intended in the prophecy. I believe that the United States and England are the wings of this eagle. Again, where she is nourished for a time, and times, and half a time; this period is 1260 years. In this time the church will be enlightened by the word of truth more than in any other period, and she will be favored by the powers of the world, and still the more as the day of her redemption draweth nigh. "From the face of the serpent." This is still the false church. From the face of the serpent, that is, the church shall not be brought to account for their religious opinions. This will be true in the general and that is what is meant in this prophecy. Their liberty will be enlarging more and more until it is entirely triumphant.

15. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

The water cast out of the serpent's mouth is intended to represent, that from the false church there should be a flood of people coming from his native country, and should try by their influence to destroy or put down liberty of conscience, and check all education that did not suit them. Trying to keep the people in ignorance, and going against all improvements of mind or condition, especially in religion, and carrying away the means of improvement of the true church with their error by introducing their tradition, and throwing away the word of God and making use of their unmeaning and blasphemous rights.

16. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

The earth helping the woman, and opening her mouth, and swallowing up the flood, is intended to represent the law or constitution, which gives liberty of conscience, and leaves no possibility for persecution, and so it is in relation to all light by the press and otherwise, which abounds in our country to enlighten the people, and this process of light is going on in many parts of the world, and more and more as the truth of the gospel becomes the foundation of moral action. This gospel is fast diffusing its light in this country, and the church is doing a vast amount of labor in sending their light abroad into almost all lands.

17. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

This shows that the same enmity still exists between the mother of harlots and the true church, and a disposition to still persecute and put to death all that comes under her power; because they keep the commands of God, and have testimony of Jesus Christ, but thank God that in his providence he has so enlightened the people that there is not much prospect of the old mother of harlots living much longer. She begins to show the

marks of decay, the kings have almost quit kissing her too, and making obeisance to her proud self; who has sat on so many places not her own. In prophecy it is not always easy to understand the exact intention of the spirit, for almost all events which have a bearing on the subject are hinted at, and sometimes prominent marks of several events are brought into view, and must be interpreted accordingly, and great allowance should be made; but the figure should have an appropriate meaning in all cases.

The thirteenth chapter.

1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blaspheme.

Standing upon the sand of the sea and viewing, shows that it was a universal glance or looking at what was to take place; and the beast rising out of the sea is intended to show a ruler being raised from among the people, and that he was a man and in figure represented the corrupt church, and having seven heads and ten horns, and ten crowns upon his heads, represents powers or rulers that operated with and supported the false church. And upon his heads the name blaspheme. This is something easily seen in the regulations of the combined powers which were favoring the corrupt principles, and lending aid to the unholy and tyrannical church.

2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority.

This beast being like a leopard signifies that he was of the most courageous, and yet subtle of any beast known. This is a very proper emblem to represent the mother of harlots. "His feet were as the feet of a bear." This animal has larger feet than are in proper proportion to his body. This is another well selected figure of the spiritual beast. "And his mouth as the mouth of a lion." This is no less a well drawn comparison, for you know how terrible this animal uses his voice to show his power, so does the tyrannical church the same thing. She will worry all she cannot destroy. "And the dragon gave him his power and his seat and great authority." This is still a plain figure to show the features of this anti-christian tyrant, they always claim the power of both church and state, and made kings and emperors crouch and yield to their usurped power which they claim under all circumstances.

3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

One of his heads being as it were wounded to death, is to intimate that one of his dependants and great masters had lost his power. "And his deadly wound was healed." This is a restoration of power. "And all the world wondered after the beast." This shows that their influence was very great, and

that there was a disposition among the people to follow their superstitious ways and wicked principles.

4. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who so able to make war with him?

In this verse they honor the rulers that gave power unto the beast, and they honor the beast. They obey him and acknowledge the beast to be the great power which none can conquer.

5. And there was given unto him a mouth, speaking great things and blasphemies; and power was given unto him to continue forty and two months.

The account goes on to describe the grand false church by all the language that can be brought to bear to show its large pretensions and great things done by its power or the power of the former beast, and to speak evil against the true church. "And he will continue forty and two months," or 1260 years. This is the time he will reign, that is, the time that the false church called the beast shall exist on this earth.

6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

Here is the very highest coloring given to speech to show the dreadful extent to which this sink of iniquity of a rotten church will go in her opposition to the cause of God and his people.

7. And it was given unto him to make war with the saints, and to overcome them; and power was given to him over all kindreds, and tongues, and nations.

Making war with the saints, and overcoming them, is an expression to show how much power the opposition to the church has had for the time of this vision of 1260 years. This is the meaning, for the church of God cannot nor will they ever be overcome, God may suffer his enemies to afflict, scatter or torment her so as to humble her, but she is like fire well kindled in suitable combustibles, the more you spread it the more rapidly it will burn. There need be no fear but that God will take care of his church and will not suffer her light to go out as the light of the world.

8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

This goes to show that all that are not God's people who have not believed in Christ and become followers of the lamb, will be followers of the beast in some way, or hold the opposition principles; but I must here observe that this is the case with those who have continued through their whole life to the end, in this opposition and unbelief in the true God.

9. If any man have an ear, let him hear.

This is a warning to mankind to attend to instruction and the appeal is made, "if any man has an ear let him hear." If he will not hear then he must suffer the consequence of his ignorance and neglect of his true interests as a rational and accountable being.

10. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

"He that leadeth into captivity shall go into captivity." This is intended to predict that those who have led saints into difficulty shall themselves be punished, "and that killeth with the sword must be punished as they deserve, and this is often in the same way that they afflicted their enemies. "Here is the patience of the faith of the saints." The patience and faith of the saints. This principle appears to enable them to suffer patiently, knowing that all things will work together for the good of them who take the chastisement as from God, and receive it as intended for their good. No doubt but all his afflictions are for the improvement of God's people. They know that no chastisement is sent on them without its sanctifying influence on the christian.

11. And I beheld another beast coming up out of the earth: and he had two horns like a lamb, and he spake as a dragon.

This other beast coming out of the earth, seems to represent that he rose from among the people that he had no power before he arose, nor was entitled to any. "And he had two horns." This is intended to show that he had his own limited power raised on the popularity of another. He had less power to support him, "and he had two horns like a lamb, but he spake as a dragon. He still supported the false church by the power of the former beast, or ruler which was connected with the corrupt church, in holding the power of both church and state.

12. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

This beast was governed by the same laws and customs of the first beast, and causeth the earth and them which dwell in it to worship the first beast. This represents that he got up on the popularity of the first beast. He made use of the tyranny of the former beast to strengthen his own power. This is plain in this prophecy.

13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

This is intended to represent that he brought as strong influence to bear on the people from the power of the former crown to shape the laws after the former rules which governed the first or previous king, in the sight of men. Thus they were satisfied with this course of action, as it was their old favorite laws and customs which suited their corrupt and degraded propensities.

14. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live.

"By deceiving them that dwell on the earth by miracles, which he did in the sight of the beast." He established the power of the former beast, and was termed a miracle. He being dead and being in the sight of the beast. It is a representation of being done by the former power, and making an image to the beast,

is to keep the former beast in sight by his power and laws kept in force, by his successor having the wound by a sword and did live. means death and yet living by power.

15. And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed.

Having power to give life to the image of the beast, is to govern by his power as though he was not dead. "And causing the image to speak, and causing that as many as would not worship the image of the beast should be killed," this indicates that the power of the former beast should operate, and that all the causes that existed to keep the former laws in force, and the very tone and spirit of the former ruler should be adhered to by the present one. This is the former beast speaking; and them that would not worship him to be killed, means that it shall be done by the same dead man's living power and laws.

16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.

This was, no doubt. the same kind of a mark that had been in practice in the former beast's time.

17. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

These were stringent laws, but they resemble the old mothers code. In this chapter we have a figurative description of the great beast or the false and corrupt church which has trampled on the powers of the earth, and have persecuted the church of Christ, until at times they were almost driven from the land. But their power is greatly diminished in this day in which we live. The intolerant spirit is reluctantly kept down and no one need fear her power for she will die in the light as quick as Jonah's gourd did in the sun. We have the promise of God that she shall be destroyed by the brightness of his coming, and that is enough for us to build our faith upon. This has commenced some time ago, but begins of late years to show its ways as with the flight of eagles wings in motion.

18. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

This number might be fixed to some king or emperor, but I have not the means of fixing it at this time.

The fourteenth chapter:

1. And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

The Lamb on mount Sion represents Christ the head of the church, and mount Sion is a figure for the true church. And the one hundred forty and four thousand being with him, shows that they were the church of which Christ is the head; and having their Father's name written in their foreheads, shows their acquiescence in the government and principles of their head,

and the number given definitely means indefinitely, and is intended to comprehend all the people of God in the vision.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps.

This voice from heaven, is an expression of the church, and "many waters," shows universal acquiescence in the matter in which the spirit is making known to men; and a great thunder signifies firm decision; and harpers harping with their harps, shows that the Heavenly Hosts render praise on the occasion of the victory of the church over the beast and his power.

8. And they sung as it were a new song before the throne, and before the four beast, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

This song was the theme of redemption here exhibited by a church redeemed by the blood of the Lamb.

4. These are they which were not defiled with women; for they are virgins, These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb.

This is a representation showing that God's people had not worshipped the corrupt church, that they were clear of that sin, and that they worshipped the Lamb, and had made his laws the rule of their faith and practice; and that they were from among men, and was a suitable offering to God and the Lamb, called the first fruits, is a figure drawn from sacrificial custom of offering the firstlings of the flock. This was the Jewish sacrifice and shows that christians are purified by the blood of Christ. The Lamb of God signified by the first born being the only suitable animal sacrifice for a type of Christ.

5. And in their mouths was found no guile: for they are without fault before the throne of God.

No guile being found in their mouth is a representation of their purity. They were not chargeable with sin, and being without fault before the throne of God, shows that they were justified in the presence of the great judge of quick and dead.

6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue, and people.

An angel flying in the midst of heaven with the gospel, shows that the universal spread of the gospel will be by the consent of the powers that be, and that the gospel is to be preached to all nations and kindred, and tongues, and people. This will be by the church principally, but other means will be made use of in their place, such as commerce and cheap and quick intercourse between the nations. The press will be a great engine of light to the nations of the earth, its influence is incalculable for good or for evil. The nations of the earth by their laws and by their rulers will favor the gospel in its spread, and will yield to its influence.

7. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

In this is summed up what the declaration of the gospel will be, "for the hour of judgment is come." This is given for the reason why he should be worshipped, and also who has made heaven, and earth, and sea, and the fountains of waters. This is to be proclaimed with the truth, God's greatness; and our accountability must necessarily be understood, and all this is made plain in God's word, to them who desire to be guided by its truth.

8. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

Babylon is fallen, and again repeating the declaration, is intended to show that the corrupt and false church must and will be entirely destroyed, because she made all nations drink of the wine of the wrath of her fornication. These are expressions to figure out the judgments which will come upon all that will follow the false teachings of that mother of abominations. She hinders the everlasting gospel from being proclaimed, or the knowledge of the truth being spread. This is one of her prominent marks; this is in her forehead, and in her hand, and all her practices are contrary to the principles of truth, or any right order of worship.

9. And the third angel followed them, saying in a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand.

This worshipping the image is to be a follower of the laws and customs of this spiritual beast, and having his mark in his forehead or in his hand, is to show the false principles and practice of those who follow this unholy and declining church, if I may call it so.

10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

This is an emblematic expression showing that the just judgment must fall on all those who are found to hold those pernicious errors of the false church. The fire and brimstone represents the gnawing of conscience, which must be felt by those who have been simple enough to be cheated out of their soul's salvation, by putting away the light of truth from them, and following those traditions which are the very essence of corruption; for without the truth of God to direct the mind, it always slides downward into darkness more and more, as long as the light is continued to be kept out. Mark it, when the spirit of God is speaking of the great triumph of his kingdom, he says the gospel will be preached to all nations for a witness, yes, for a witness, so that the choice may be made between truth and error, that men may have the offer of the right way, which the word of God, by inspiration, always teaches, and if this light is not enjoyed, the corrupt nature of men, and so will a church, decline in correct moral practice, nothing will keep them straight but truth.

11. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

The smoke of their torment ascending up for ever and ever. As smoke is the evidence of fire, it is a fit emblem of the effects of punishment, and fire represents punishment itself; smoke ascending up is a sign or memorial of God's justice arising up, and it will have no end to those who are found to hold the principles of this false church, or have practiced thereon in any manner.

12. Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus.

As much as to say they obey the commandments of God and rely on the redemption of Jesus Christ as the ground of their justification with or before God. They do not rely on their obedience to the commands of God. This obedience will they yield from their congenial feeling to God and his requirements, and this feeling and obedience becomes the evidence of faith, and it is called justifying faith. The meaning is, it depends or trusts in what is the justifying righteousness. This is the principle taught everywhere in God's word where the subject is mentioned.

13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labors; and their works do follow them.

This declaration of the blessing of the dead which die in the Lord from henceforth, represents that they will continue without end, "yea, saith the spirit" Here is the witness sealed to confirm the declaration, and that they may rest from their labor. Rest is an end of toil. "And their works do follow them." This means that their works will not be lost sight of, but they will be rewarded as their works shall be, or according to their works, and why not if all their qualifications are a gift of God through Christ, yet they will possess it, and God will reward them as if it was inherent in themselves.

14. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

This white cloud was a token of the presence of God; and one sitting upon the cloud like the son of man, signified the divine presence was their in the person of Christ. "And having on his head a golden crown." He was in his power as a prince. "And in his hand a sharp sickle." This is intended to show that he was in the attitude of gathering the harvest, and this gathering is the great gathering in of people into his own kingdom of peace, and would reign with him on the earth; and mark this, the Son of man or the redeemer goes foremost in his harvest to reap, and what a beautiful figure this is. He will have the reaping done with skilful hands, such as he will employ to accomplish his grand purpose of gathering his people to the marriage supper of the Lamb.

15. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe.

Here is the agency of angels introduced in the great conquest of Christ's kingdom over the mass of mankind, which will be gathered into his church on earth to the praise of his glorious grace; "for the time is come for thee to reap, for the harvest of the earth is ripe." All things are ready, the gospel has been proclaimed to all nations, and they are convinced of their obligation to God, their maker, and their judge. And they came and confessed their obligations to Him. That will be a time of ingathering of the nations, which will be worth seeing. The old mother will be quite dead by that time, or she will be in the last stage of the consumption.

16. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

This sickle is the means of grace, such as God's word and spirit, and the combined means suitable to accomplish the object intended. These will be effectual, and will be brought to operate in their proper time and place.

17. And another angel came out of the temple which is in heaven, he also having a sharp sickle.

This is an influence from the church itself, for this is what is meant by coming out of the temple, which is in heaven; and this will have great influence when the church will shine "fair as the moon, clear as the sun and terrible as an army with banners;" for conversions will take place at that time by the same means that they do now.

18. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

"Another angel coming out from the altar which had power over fire." This angel was Christ. Here the scene changes. This angel came out from the altar. This has reference to sacrifices. Now who has applied the sacrifice of the altar? Mark this, the angel has power over fire. This means renovation, who was made clean by this sacrifice, and who has not. But they must now be called to account, because a short work will the Lord make upon the earth, "and gather the clusters of the vine." They must now come and receive their reward, but it will be the reward of unrighteousness. They are fully ripe also, and must be judged as their work shall be. If lovers of God and truth, they will be approved, and if haters of him and his truth they must be disapproved of God, and dealt with accordingly. The wicked must be banished from God's holy presence, and from the saints of the Most High.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine press of the wrath of God.

This is punishment of some kind, and as the usual figure is

not made use of, it is hard to say exactly what it may be, but it will be such as to deprive them of the opportunity of doing any more harm to the saints, and they will be dealt with as they deserve and no more.

20. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse, bridles, by the space of a thousand and six hundred furlongs.

"The winepress trodden without the city." It was not where the people of God were. It was out of the city; and blood being a figure, probably, the punishment of death by war, by the power of the state rulers, for we find the government will be managed by righteous rulers, and blood coming out of the winepress, unto the horses, bridles, by the space of a thousand and six hundred furlongs, is a phraseology to give force to the figure. This is probably the closing scene between the saints and their enemies in order to prepare for the peaceful reign of Christ's kingdom on earth, when the separation between the righteous and the wicked shall take place.

The fifteenth chapter:

1. And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

These seven last plagues is a description of the different judgments which will take place at the time of the change of the old laws and customs, which will gradually give way as the full light of the gospel is introduced.

2. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

"A sea of glass mingled with fire." A sea represents people, and glass, something both changed and purified. Fire signifies the cleansing process, and the whole put together shows that the people of God now stood before him justified by the purifying process of Christ's death, and sufferings applied by the holy spirit, and them that had none of the marks of the beast stood on the sea of glass. Yes, they stood before God justified and having the harps of God, shows a delight in praising God.

3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty: just and true are thy ways, thou king of saints.

The song of Moses signifies victory. He was a type of Christ, and his name is introduced here as such, and in as much as Moses was the leader of a people triumphantly delivered from the bondage of Egypt, such a song was proper for the redeemed people of God to sing. "The song of the Lamb." This was intended as praise for what the Lamb had done for them in redeeming them from the pollution and consequences of sin. "Saying, great, and marvelous are thy works, Lord God Almighty." Here they acknowledge the great wonders of redemption. And well they may, for it will be a theme of wonders and praise to all intelligent beings, who contemplate the wonderful mercy of

God thus manifested; and again, "just and true are thy ways, thou king of saints." Here the church acknowledge God's correct procedure in the manifestations of his works as they are delivered by him. "Thou king of saints." They take him for their ruler and head.

4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

Here is, as it were, a challenge saying who shall not fear thee? as much as to say no nation or people can avoid in justice to render unto God all honor and worship, and all nations will acknowledge God to be the rightful sovereign of the universe. "For thou only art holy." That is, the only one who is worthy of being esteemed right and perfect in all his works on the earth. "For thy judgments are made manifest." That is, they are seen to be right, as it is said in scripture, every mouth shall be stopped and all the world become guilty before God. No one will have occasion to complain.

5. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened.

Thus there was about to be proclaimed by one of the messengers of the Church a series of judgments, to be sent on the people of the earth, proceeding from the temple of the tabernacle. The temple signifies the true church, and the tabernacle means a voice by joint government of the church, for the tabernacle is a figure to represent the church or people of God.

6. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

This description of the seven angels is given to show that they were pure spirits; white and clean is the figure of purity, and that the mission was a righteous one. "And their breasts being girded with golden girdles," show that they were well prepared to accomplish their work, and that they were clothed with authority from a proper source—the Supreme head of the church. This was all they needed for God has always bestowed power sufficient.

7. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

One of the four beasts is one of the messengers of the church militant, and is intended to convey declaration. The term beast in heaven is a contrast figure to represent the messengers of the true church militant, as the same figure is used to represent the false church, as it is often called by the name of the beasts or powers that uphold and support its tyrannical and corrupt ways. These plagues or punishments coming from or arising out of the justice of God, is the same that will be inflicted on the false church by the figure destruction of the beast, and as the true church is saved by the means of the light of truth, and the influence of the Holy Spirit, so will the false church be

destroyed by the same influence, and punishment inflicted on the false church will be of a purifying tendency, and will bring out of it all God's true believing children; and the expression in this verse; "who liveth for ever and ever," is acknowledgment of God's highness and unending existence, and Supreme Ruler of the universe.

8. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

This is a representation showing that the church at that time was going through a cleansing process, and had not come to the full point, to which it would be when all these plagues were inflicted. In this chapter there is a figurative description of the many different events and plagues which would come on the inhabitants of the world, both of a purifying and calamitous nature, as well as a cleansing process, which should go on in the church of Christ. This process has been going on for many ages, but it will be seen to increase more rapidly as the time draws to a close, and when ended, the church will shine in her beauty.

The 16th chapter commences as follows :

1. And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

A voice out of the temple is an indication of intended action, and being from the temple, shows that it was from the church, and also approved of God, as the message was from Him, and carried by angels, his approved agents; but it still further signifies actions of men, and will apply to events taking place in the world, such as judgments, and revolutions, and other plagues that follow sin. Vials being poured on the earth, signify change of laws, for earth here signifies law.

2. And the first went, and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

The first is an angel pouring out his vial upon the earth, shows a commencement of this judgment of pouring out the vial which means wrath, or justice ready to be inflicted on the earth, and shows that the law would be an instrument to inflict the judgment. A noisome and grievous sore will apply to either physical or mental affliction, but is principally intended to apply to moral decay, and corrupt principles in the former laws. This plague will fall on the men who have the mark of the beast. Thus this is to be a means of reform; it is to be directed against those men who have the mark of the beast and who worship his image. This is to hold to the false church and its principles, and to act with her in all her rebellious disposition and wickedness.

3. And the second angel poured out his vial upon the sea, and it became as the blood of a dead man, and every living soul died in the sea.

The second vial was poured on the sea. This sea is all the people, and shows that rulers will be affected by the change

which is to take place. The sea becoming as the blood of a dead man, shows ignorance and darkness, and very likely anarchy and misrule, and an unsettled state of the law. And every living soul dying in the sea, signifies entire change of principle, so far as the mass of the people are concerned. It also signifies no fixed principle of action, or law to govern their actions, but a confused state of government as well as an unsettled state generally.

4. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

This third angel's vial was poured out on the rivers and fountains of waters. Rivers signify small empires dependent on others for their existence, and fountains of waters mean independent empires; but in both these the rulers are losing their power and influence, and it signifies rather an anarchical feeling, and a threatening of entire change of government, and an undecided contest between the parties.

5. And I heard the angel of the waters say, Thou art righteous. O Lord, which art, and wast, and shalt be, because thou hast judged thus.

The angel of the waters I suppose, is intended to show the leader of the opposition to the old forms of governments, and shows further that he had high power, and was on the side of reform, and approved of the changes which were taking place, and also of the fitness of the means to produce the end intended. He says, "Thou art righteous, O Lord, which hast judged thus." This angel of the waters acknowledges that those judgments are from God, and approves of them, and acknowledges His righteousness in the punishment inflicted.

6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

These people represented by waters, are charged with shedding the blood of saints and prophets. This plainly shows that these who are known by the figure of sea, have been enemies of God's people, and have united in the murder of them from time to time. Sea means the mass of the people, and those then are the murderers of the saints. Thou hast given them blood to drink. This was the judgment, and this angel of the waters acknowledges that this judgment was from God, and he says, they are worthy, that is, they deserve the chastisement. This will apply to all the wicked who persecute God's people, and has a very special reference to the corrupt church, which has always made this her chief business for ages past, and would like to continue her old course.

7. And I heard another angel out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

This other was an angel coming out of the altar. This expression "of the altar," is a representation of the sacrifices on the altar, and shows that this same plague spoken of before, was approved by the head of the church, and was a just judg-

ment, and so acknowledged in this prophecy, and further shows its fitness to accomplish the purpose for which it was sent; it certainly will be the effectual means of bringing about the downfall of the old mother of abominations of the earth.

8. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

This angel poured his vial upon the sun. The sun is here intended to represent the influence proceeding from the high power who advocated the new system. The figure is applied to the effect of the system; the emblem of the ruler which is here called sun, is applied to the effects of the sun, and plainly shows that it is the effects of the new, renovating influence which so harassed them. This is the scorching which was so severe on them. This was more in mental than physical punishment, and they were to be scorched five months or 150 years, and it probably commenced in 1848, when republicanism broke out in Europe, the dread of which is so general among the despots of the world in our days. This has reference more particularly to the desperation of the fallen or declining church, which is to be destroyed by the brightness of the coming of Christ. This scorching may have reference to other times as well as to the one mentioned above, but it certainly signifies fear and affliction both, and proves the suffering were on the opposition to the kingdom of Christ.

9. And men were scorched with great heat, and blasphemed the name of God, which has power over these plagues: and they repented not to give him glory.

This scorching was compulsory influence from the reform power called the sun, and was evidently in consequence of this power striving to oppose the progress of truth. The kingdom of Christ was advancing, and this was what troubled them; consequently, every thing that seemed to advance this good cause, was punishment to the opposition. "And they blasphemed the name of God, which had power over these plagues." This is common to such feeling. They opposed this cause, because they were opposed to God himself. They blasphemed his name. This is the highest mark of opposition, and shows it was great. "But they repented not to give Him glory." Thus it is; they still persisted in their opposition to the righteous cause of truth and justice. It was not the truth, but their opposition which required their punishment.

10. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain.

This fifth angel poured out his vial upon the seat of the beast. This is the destruction of the false church; this "mother of harlots" has here her doom figured out. The vial being poured out on the seat of the beast, represents the falling of those powers or rulers who supported and upheld this sink of iniquity. "And his kingdom was full of darkness." This was unsettled government, and especially that support which had been given to the

fallen and corrupt church, which was about to give way ; this is the darkness which still enraged the beast. "And gnawing their tongues for pain," shows that the remedy cannot be had ; and the anguish of their pain may manifest itself by the gnawing of their tongues ;—they will have to die a lingering death. This may take into view other opposition to the cause of Christ, such as the Mahometan power and other acts of rulers most suitable to the prediction. Most prominent events in a whole period of a prophecy are alluded to. This is common and is to be looked for, and has either a general or special reference.

11. And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.

This is still the same opposition continued in all the power and former features described in the prophecy, with all the venom of action and sentiment which could be manifested in every form and color.

12. And the sixth angel poured out his his vial upon the great river Euphrates ; and the water thereof was dried up, that the way of the kings of the east might be prepared.

This sixth angel pouring out his vial upon the great river Euphrates, represents the down-fall of a combination of powers which were the supporters of this false church. This prophecy probably has reference to the four kingdoms which arose out of the ruins of the one founded by Charles the Great, named Bagdad, Iconium, Aleppo and Damascus, lying near the river Euphrates. This probably is the most prominent figure, but has still a reference to the Ottoman Empire, which is on the decline or down-fall,—for the drying up of the waters, represents the loss of power and influence. "That the ways of the kings of the east might be prepared." This is a representation of what God is intending to bring about by these kings of the east. They will act from their own motives, but it is plain from the figure. that these kings of the east will have a large share in bringing about those plagues or judgments which are spoken of in this prophecy. I have very little doubt, but they will be the most efficient means in God's hand, of subduing the whole Ottoman Empire, and all other organizations existing against the true church. The chief feature of this part of the prediction has not yet been fulfilled. I also suppose these same kings will have a hand in the return of the Israelitish people to their own land and to true Christianity. This, however, will not take place for some time to come. These kings will be a succession of rulers which will rise, the most prominent of whom are probably not yet born, but will be in their place in due time to act.

13. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

These three unclean spirits, like frogs, coming out of the mouth of these three dignitaries, are a representation of the influence which they would exert against the cause of truth and upright-

ness. These spirits being like frogs, shows the groveling and low, underhanded manner in which they would act, like frogs under water, or as the figure means, operating among their people, biasing their minds, and trying to deceive them by pretending to work miracles, which they dare not have inspected by the public. These miracles are spiritual frauds, and have long been practised on the credulity of their people by this dishonest church. The false prophet probably has reference to Mahomet. The figure will, however, apply to the false pretensions of the same old mother church which reigns over the kings of the earth.

14. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

These unclean spirits are called the spirits of devils. This shows a feeling and action common to devils, having one and the same interest and end in view. Again, they work miracles. This is one of her grand devises. By this she deceives the kings of the earth, pretending to them that she has the spiritual and temporal power both of church and state, and by this means has led the powers of the earth astray, and nearly at her will. "And they gathered them to the battle of that day of God Almighty." This represents the course of this corrupt church. She always stirs up the enemies of God against the true church. Her plan is to defeat the cause of truth at all hazards, and in all times, and in every place. This battle is the great contest going on between the true church of Christ on the one side, and the false and corrupt church on the other side, and will end in the final triumph of the kingdom of Christ.

15. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

This expression "coming as a thief," signifies the certainty of the judgments of God, and the warnings which He has given us, to be on the watch; and those only are safe and blessed who trust in the God of truth. "And keep his garments clean," has reference to the garment of Christ's righteousness. "Walking naked" is a destitution of God's favor, and is at enmity to Him and his truth. "And they see his shame." This represents the dishonesty of those who will be found opposing the true kingdom of God. Shame also signifies deserved punishment, and a self-conviction of its justice on them as transgressors.

16. And he gathered them together into a place called in the Hebrew tongue Armagedden.

In this verse reference is had to the 14th verse, in which the description is given of the gathering to the battle of the great day of God Almighty.

17. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

This seventh angel pouring out his vial into the air, signifies a strong and prevailing influence operating on the entire community, such as to move them, as the trees of the woods are

moved with the wind, and such as could not be avoided. This wind had a controlling and sweeping power, and carried every thing before it which was in its way, to accomplish the end for which it was intended. "And this voice out of the temple of heaven," signifies an official act of government, and was sanctioned by the true church. Being from the throne, shows that the decision was from the highest authority, and that it was on the side of the kingdom of Christ. "And saying, It is done," is intended to represent the end of the great contest between the followers of God and the followers of the beast or false church. This has also reference to the vision of Daniel, of the opposition which would continue to exist for a time, against the cause of Christ, but it must and will end according to the prophecy, when the wicked shall cease from troubling, and the weary shall be at rest. This division will be between him that serves God, and him that serves him not.

18. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

Voices are intended to show a declaration going forth, of the principles of truth and justice; and thunders and lightnings signify the means to be employed in the accomplishment of the change which was about to take place. This most likely will be a war of conquest on the enemies of Christ, but I apprehend, its more primary meaning is to show the progress and effects of truth on the mass of men, and especially on the destruction of the anti-christian church,—the irresistible influence which shall be brought to bear on this interesting subject. "And there was a great earthquake." This is indicative of the overthrow of all the forms of government and powers of the earth, which had supported the false church, or any of her superstitions or corrupt principles. This earthquake being so mighty and so great, signifies a greater change of laws and government, than had ever before taken place; and the strict observer cannot fail to discover that this change has already begun, both in the corrupt church and in the governments of the present day. They are more favorable to the Christian religion, as the light of the gospel is brought to bear on them, and this favorable influence will still more rapidly increase, as the light of truth shall be more fully diffused among the nations of the earth.

19. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

This great city was a representation of the three great principles which had existed on the earth, from the time when our first parents partook of the forbidden fruit; and the first division of this city is the righteous government of God, as made known to mankind through the covenant of works, made with our first parents, and so extended over the whole human family as well

as over all events which should take place, both on earth and in heaven above. The second division of this city was man's self-aggrandizement, first aimed at in the eating of the forbidden fruit, and carried out in all their course of actions since that time. This principle has manifested itself in the despotism and tyrannical government of the world, showing at all times that their aggrandizements were the chief object of their pursuit, and at all times either acting against the principles of God's government, or turning a deaf ear to its requirements. The third division of this city is the grand organization of the corrupt and anti-christian church, which in all ages of her existence has kept up an entire opposition to God's government and all His church, who were obedient to His laws and principles, and also opposed to despotism, unless they were favored by their power in the opposition to God's government. "The cities of the nations fell." This is the figure carried out. This despotism in all its forms will come down gradually, and in the end certainly, and it will be seen and felt on the earth. This will take place at the time of the cleansing of the sanctuary, and the setting up of the kingdom of Christ universally over the earth. And great Babylon coming in remembrance, &c., is an indication by the figure, of the destruction of the corrupt church, and all that will finally be found to oppose the reign of Christ on the earth. This, however, will be done gradually, and by the light of the revelation of God's word principally. "And the wine of the fierceness of his wrath," is a figure to represent the punishment to be inflicted, and from whom it will come, not directly, but by agents suitably employed, and justly found inflicted.

20. And every island fled away, and the mountains were not found.

21. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

This is figurative language to represent the judgments of the last scene of contest which will be very great, if I can judge by the figure used in the prophecy. But still men will be wicked, and these judgments which should bring them to repentance, will have the contrary effect. "And they blasphemed God because of the plague of the hail." Poor fallen man! He does not see that his sins deserve all this afflictive punishment; but this he will understand when it shall be too late forever.

The 17th chapter continues thus :

1. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither, and I will show thee the judgment of the great whore that sitteth upon many waters.

This seventh angel is one of the seven angels, which were generally employed in giving a description of events which were to take place in the great contest, which was to go on between the true and false churches, or in other words, between the kingdom of Christ and the usurped kingdom of Satan. He com-

mences in this chapter to describe the corrupt church by the figure of a woman, calling her a great whore sitting upon many waters. This figure is a representation of an inconstant woman to her husband, and fitly applies to the act of withholding the worship which this church or people were bound to render unto God, the proper object of worship. And sitting upon many waters, shows the dependence which she was placing upon the mere power of the mass of men for her support, instead of the true God who is always able to support and protect his church.

2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

Here is a description of the way in which the kings of the earth were drawn away after this corrupt church, and became guilty of the same idolatrous worship which this church had practised. "And the inhabitants of the earth were made drunk with the wine of her fornication." This shows how entirely absorbed these people were in her beverage of false principles which they had imbibed from their very youth, and were now prepared to receive her false doctrines, and join her in her idolatrous worship with greediness.

3. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.

Here is a further description of the masses of the people which is here meant by the wilderness, which forms this anti-church; and he continues the figure of a woman sitting upon a scarlet colored beast. This beast is intended to represent the great leader or head of this corrupt combination of falsehood and corruption. The spirit goes on to describe the changeable and unjust qualities of this church, by the scarlet color of her leader. He still further continues to describe her usurped and pretended claims to titles, and attributes, and authority of Christ, by the names of blasphemy which this beast has written on him. He then continues the description of seven heads, to show her pretended claims to universal dominion, for I presume, this is the most prominent feature of this part of the figure. He then speaks of ten horns. This, no doubt, has the same pretended claim to control all monarchical powers, but also has particular reference to ten kingdoms which she had the control of at the same time.

4. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

The spirit here still keeps up the same figure of a woman, and goes on to describe her equipage in the same figurative expression, showing the grandeur of this false church in all her splendor, which often is literally the case with her leaders. The true application of these figures is intended to represent the qualifications of this church; and first, the scarlet color shows her varying and changeable principles and actions, as shall best

promote her own interest. Again, she is represented as making a fair show to the world, by shaping her laws and principles to the fallen and corrupt nature of man. This is the decking with gold and precious stones and pearls which shine so clear, and are so congenial to the feeling of wicked men. They can indulge in all manner of wrong, and have the whole canceled for the mere trifle of a few cents, and have indulgence to go on again in the same riot of wickedness as before. Again, she holding a golden cup in her hand, full of abominations and filthiness, shows that she holds out by the figure of this golden cup, her own idolatry to the world, to induce them to neglect the worship of the true God, and follow her in the worship of images and saints, and all the forbidden forms of idolatrous worship. A further meaning of holding this cup in her hand, and it being full of the abominations of her fornications, shows that she holds the principle of worshipping idols, as one of her prominent marks. This cup further represents, that her punishment will be for her idolatry, and neglect of the worship of the God of heaven.

5. And upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth.

I presume that the spirit in this verse, has allusion to the destruction of literal Babylon, as its overthrow was entire and complete, in order to represent the entire destruction of this idolatrous church, which is sometimes called Great Babylon; and further to show the contrast of wickedness which was found in them both; and the name of Babylon being written on her forehead, shows a likeness both in life and their death; and being the mother of harlots, represents her as the nourisher of all idolatry and abominations of the earth, and gives her the reward due her for wickedness and corruption, chargeable as she is with the most extended organization of idolatry ever invented on this earth since the origin of man.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration.

The figurative expressions are still kept up, and I presume the interpretation is, that this church has gone the whole length of her power and ability in persecuting and putting to death all of God's people whom she could possibly reach by all and every means which she could invent either by herself or her agents. Being drunken, shows that she was not satisfied with ordinary efforts, but she had to go to excess in this slaughter of Christians. The mind of St. John was brought to a stand of wonder and admiration, and well it might be, when he viewed the desolation which this anti-christian church would bring on the followers of the Lamb. A further wonder was the injustice of this act of butchery without any just cause whatever of any kind.

7. And the angel said unto me, Wherefore didst thou marvel? I will show thee the mystery of the woman, and of the beast that carrieth her, which has the seven heads and ten horns.

8. The beast that thou sawest, was and is not; and shall ascend out of the bottomless pit, and go into perdition, and they that dwell on the earth, shall wonder, whose names were not written in the book of life from the foundation of the world, when they beheld the beast that was, and is not, and yet is.

The full explanation of this part of the prophecy is intended to show, that these beasts were supporters of the false church, and were rulers of empires, and that the power of the former one was still upheld by the latter, after the first of the two had passed away; and ascending out of the bottomless pit, is a figure to show the quality of the first beast. His going into perdition shows his end. This wondering of those that dwell on the earth, is a representation of the way which the people will cling to, and follow the pernicious superstitions of the first beast, so well established by the second, and especially as these laws and regulations which still uphold the woman or false church, were supported by the former ruler or beast. None, however, will follow either of these beasts, who have their names written in the book of life, or in other words, who are true Christians at the time of the taking place of this prophecy.

9. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

This is the scope of the habitation of the corrupt church, and as seven is a figure to represent the whole of what is spoken of, I must conclude it means the whole habitable world, for this is what the corrupt church has always claimed as her dominion. The number seven also in prophecy, has ever been considered a perfect number, embracing every thing of which it treats. She never has been satisfied with anything short of this; and all the world having wandered after her, shows that she has not come much short of her aim in this respect.

10. And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

This nearly interprets itself. It shows that the woman had not always the same number of powers to support her in her corrupt state. And one is, and the other is not yet come, means the same as in the ninth verse,—that they should be governed by the same general principles, and that they would support her opposition to Christ's kingdom, and favor the false church in all her corruption and actions, continuing a short space or short reign, at least for the mother of harlots, for if the beast did continue, he would not support her interest, as the figure goes.

11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

This is to be interpreted as above. The eighth king gets himself in authority on the popularity of his predecessor and governs by his laws.

12. And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast.

This is highly figurative, and shows that these kings had but nominal power, being controlled by the beast or the old mother

of harlots. She had them as mere tools for her own use; and they were obliged to do as she chose to let them.

13. These have one mind, and shall give their power and strength unto the beast.

Here it is further shown, that all these ten kings are supporters of the corrupt church, and do her bidding in all her opposition to the kingdom of Christ.

14. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him, are called, and chosen, and faithful.

“These shall make war with the Lamb.” Here the figure represents the contest of war. This, however, is to show the opposition rising to a height not to be endured: and the people of God are represented as fighting with their enemies, by the figure of making war with the Lamb, and the Lamb overcoming them, for He is Lord of lords, and King of kings. He has a right to rule over His subjects: His laws are right of themselves, and suitable to produce and insure happiness to all who conform to their requirements. “They that are with Him, are called, and chosen, and faithful.” They act with congenial feelings to His will, and are on the side of Christ’s kingdom, and are His host, as they are here represented to be. This prophecy has a special reference to the Reformation, which took place in the days of Luther, and Calvin, and others, who were prominent instruments in God’s hand, of producing its happy results. At that time the tyrannical church lost one half of her subjects, who left her corrupt worship, and got from under her tyrannical power. This wound of some of her power or horns injured the beast very much, so that he will never again reach his former greatness.

15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

Here are the effects of the reign of this woman or false church plainly pointed out. The figure points out all the different expressions, to show her universal reign. This figure is intended to cover her whole claim to dominion. Here I might observe, that this anti-christian church is described by all her prominent helps, and in this aspect of the case, you may see why she is called by the name of her supporters. She is known by almost all the prominent marks of opposition to the kingdom of Christ, and even her qualities are described, so that there may be no mistake of her identity, and no excuse is left to any one who will examine the truths of the revelations of God’s word. He may very easily find the true church of Christ, if he would only look for it, as his own interest would seem to dictate or require.

16. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

These ten horns are still the representation of her former supporters, but there is a time when they shall turn their power against her,—“they shall hate the whore.” This is a figure of idolatry. They will not support her in her idolatry, but will

strip her of all the power she formerly had, of enforcing her principles by law. "And shall eat her flesh, and burn her with fire." This signifies a wasting away of her numbers and power, by the acts of these ten horns or kings, the representatives of her former upholders. This has a special reference to the final overthrow of this anti-church, but will apply to her decline in all its stages, until her final and entire destruction. It is further implied in this opposition of these kings to the corrupt church, that they will be supporters of the true church, but this will apply to all shades from toleration to full support, which will be given to the church of Christ by the rulers of the kingdoms of the earth.

17. For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

Here is a representation of God's providence in His permissive wisdom, in giving the great spiritual beast full sway, so that his deformities might be made manifest to all his people, so that they would not be able to endure them any longer. This is often the way that evil and oppression are remedied. When the people can bear the burden no longer, they will throw it off from them. "Until the words of God should be fulfilled." This has reference to God's promised triumph of His church and people over all their enemies of every kind, but especially over this monster of iniquity, which should not always persecute and slaughter them. This promise is fast fulfilling at the present day.

18. And the woman which thou sawest, is that great city, which reigneth over the kings of the earth.

The great city is the anti-christian church in her combined organization, as she has been on the earth ever since she had an existence. Reigning over the kings of the earth, represents her power to control them by all her stratagems, and lying wonders and miracles, which she pretends to perform. By these means poor, weak men are drawn away from the true God, and follow her, and so become corrupted, and are finally lost to all happiness to all eternity.

The 18th chapter continues, as follows :

1- And after these things I saw another angel come down from heaven; having great power; and the earth was lightened with his glory.

In this chapter there is a representation of the destruction of the mother of harlots, by the fall of Babylon, and a description of the many plagues sent on it, is given with minuteness, in order to show the certainty of the destruction of the corrupt church. The reasons are given, and a detailed account of her loss of former privileges, and the lamentation over the ruins, of them most concerned in her welfare. These lamentations are appropriate to the figure used, but all intended to apply to the one grand point in view, the destruction of the opposition to the cause of Christ, and its entire inadaptation to the former purposes to

which it was intended. So will be the extensive organization of the anti-christian church. It will become an entire mass of ruins, and will not exhibit any of its former grandeur, but will be a hissing and a by-word to all formerly concerned in its organization and welfare.

2. And he cried mightily with a strong voice, saying, Babylon the great is fallen is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

Here the crying with a strong voice, as to the fall of this great city, shows a fixed determination on her overthrow; and the reasons are given,—because she had become a habitation of devils. This represents her wickedness in the highest degree. “And the hold of every foul spirit.” They cherished an evil disposition and an unmanly course of action in themselves and others. “A cage of every unclean and hateful bird,” that is, they were corrupt in action, in all their intercourse with such as they came in contact with. A cage signifies a place to hold not only unclean, but ungovernable and ill disposed animals of every kind and quality. All this fitly represents the fallen and corrupt church.

3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

Here is a representation of the judgments which came upon nations, in consequence of her idolatry. The figure of being drunk, shows their willingness to go with her to excess in this idolatry, but that made it no less a crime, and far less a cause of evading the punishment. The kings also lent their aid in this homage of idols, they going hand in hand with her in all her plots to defeat the true church, and build up her superstitious fabrication, and structure of falsehood and corruption. And the merchants of the earth were with her, as long they could reap advantage from her costly equipage. This is all natural, and applies well to the grand design of the prediction by the spirit.

4. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Here is a warning given to God's people to refuse this idol worship, not to be in her communion, to give no countenance to her corrupt form of worship, but to separate themselves from her entirely; and the reason is given,—that they be not partakers of her sins. This was the main point, that they should not deserve the punishment. This was fair warning, and will be sufficient to direct the true Christian. He abhors all idolatry of every kind, and takes kindly all God's instructions and warnings; but the followers of this false church are under the same obligation to obey their maker and judge, as the Christians are, but this they will not do.

5. For her sins have reached unto heaven, and God hath remembered her iniquities.

In this is a description of the time having come for the judgment to be inflicted on this sinful church; the cry for vengeance has gone to heaven.

6. Reward her even as she rewarded you, and double unto her double according to her works : in the cup which she hath filled fill her double.

Here is a rule given for the punishment of this corrupt church, and it is modeled after the golden rule. "Reward her even as she rewarded you." This is all justice demands, although the further phraseology seems to signify that the punishment should be double, but it is only an emphasis to give force to the figure to show a positive demand for justice. "The cup which she hath filled fill to her double." This is intended to show the nature of the judgment to be inflicted, as she has put to death all God's people which she could reach by law or tradition, and her punishment must be the second death, for all her subjects who will not repent and turn to God, and obey his just requirements, and render unto him the worship which is due to him. As she has been the means of sending others to destruction forever, so she cannot have any room to complain of her doom of eternal death.

7. How much she hath glorified herself, and lived deliciously, so much torment and sorrow gave her : for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

The same figurative expression is kept up to show the nature and degree of punishment justly due her. The figure is carried still further in the expression of setting as a queen. She still claims her power and supposes she has a right to retain it. She apprehends no danger of losing her supporters. She denies any just judgment due her. She will strive to maintain this claim to the last. This is the nature of this usurper of power.

8. Therefore shall her plagues come in one day, death, and mourning, and famine ; and she shall be utterly burned with fire ; for strong is the Lord God who judgeth her.

These plagues coming in one day, signifies the sudden coming of this unexpected judgment on her. "Death and mournings." This shows the utter destruction of the spiritual Babylon, and the feeling which will prevail among the people at the loss of what they so much value, of worshipping not only her false head, but her idol self ; and all the array of images and saints which they so much venerate and worship. Burning with fire is a description of the nature of the means of her death. Fire is a renovating element. This shows a fitness to the description of her being destroyed by the brightness of the coming of Christ. This figure of fire shows that what cannot be refined must be destroyed. This has reference to the gospel which has this tendency in a moral sense, and will be the means of reformation when it is adhered to, or if rejected will be just cause of punishment on those who still persist in disregarding its just requirements. "For strong is the Lord God who judgeth her." This is a figurative expression to show the certainty of the judgment being inflicted, in accordance with the prediction.

9. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

The kings are here charged with the same idolatrous worship which is charged to the corrupt church, and although this is in connection with literal Babylon, yet, it is intended to show their acquiescence in her false worship, and also shows the support which they gave her in her corruption. This is further proven by the lamentation and sympathy which they seem to have for her when they see her destruction. They appear to lament their loss of the advantages which they had from her costliness. All through this chapter a description of the loss of all that is valuable both to Babylon herself, and all that were connected with her is given. The figure is still carried farther in the 20th verse:

20. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

This shows the approval of the Supreme being and of the apostles and prophets. This description is intended to apply to the false church, and that her destruction will come. That is, her organization will cease forever, and her burning is a figure to show the process which will be necessary to convince God's people of their error and to bring them out of her, that they be not partakers of her plagues. That is, that they may not be finally lost by her errors and superstition. This figure is still continued, and shows that this corrupt church will be deprived of all former privileges, both of profit and pleasantness, all will be desolation and ruins, and she is charged with the sin of all the martyrdom of all the people of God which ever took place upon the earth. This is a great charge, for she would have murdered the whole church of God if she could have done so, but this is what she will never have power to accomplish. But what she has done will be charged to her, and will be her own final destruction. God will avenge his servants at her hand. All those kings who have supported her must either be reformed or they must be put down by judgments sent on them, such as will be just and according to their works.

Chapter nineteen :

1. And after these things I heard a great voice of much people in heaven, saying, Alleluia, Salvation, and glory, and honor, and power, unto the Lord our God.

"After these things." That is, the destruction of Babylon, or the false church. "And I heard a great voice of much people in heaven." This heaven is the new government, and the voice of praise ascribed to God. The phraseology of much people joining in ascriptions of praise, and honor, unto the Lord our God, shows the hearty acquiescence in the rule and the principles of his government which are now being set up.

2. For true and righteous are his judgments, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

In this verse the people approve of the judgment, which God has inflicted on this corrupt church. They charge her with causing the people to favor idolatry by law in some shape, for this

is what is meant by corrupting the earth with her fornication, or idolatrous worship. "And hath avenged the blood of his servants at her hand." This phraseology means punishing her for shedding the blood of his true worshippers. This prophecy shows that the people who form the government, were the true worshippers of the true God.

3. And again they said, Alleluia. And her smoke rose up for ever and ever.

Again they exhibit his praise in appropriate words. "And her smoke rose up for ever and ever." This smoke shows that in some way a standing memorial will be exhibited; but the figure of fire, being the figure of punishment, smoke ascending up for ever and ever, plainly implies the unending existence of that punishment, and that it will be a separation from the true worshippers of God.

4. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen, Alleluia.

The heavenly hosts by their four and twenty elders, and four beasts or messengers, fell down and worshipped God, that sat on the throne. Falling down is intended to give force to the figure to show the honor and worship gave to God by the heavenly host. And they say, Amen, Alleluia, that is to say, let it be so, but, this is not enough.

5. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

"A voice come out of the throne," calling on all God's servants to praise him both small and great.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia, for the Lord God omnipotent reigneth.

"And I heard as it were the voice of a great multitude," and so on through the verse, in the most emphatic language, all going to show the joy in heaven, that the Lord God omnipotent reigneth in heaven above.

7. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready.

There is an allusion made in this verse to the universal reign of Christ over his church and people, which is about to take place by the figure of the endearing marriage relation. The same figure is still continued to show the preparation and the cleansing of the church, and the honor which will be bestowed on Christ, the head of the church. In this connection the figure of the marriage relation shows the oneness of the interest between the church and its head, the Prince Emanuel. But you must not suppose this is the first of this union of Christ with his church and people. It is only a figure to show the perfection of that union which has always existed between Christ and his church. It is a figure to show that even in this peaceful and perfect reign, that the laws that will regulate the church and state will be separated from each other, but they will be congenial to both; but in the eleventh verse it is more fully explained.

8. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.

The expression, "and to her was granted that she should be arrayed in fine linen, clean and white." This is intended to represent the robe of Christ's righteousness, and is called the righteousness of saints.

9. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

"And he saith unto me, Write." As much as to say it must be published for the encouragement of the saints. This then is the blessedness which the people of God should enjoy on the earth, during the happy reign of one thousand years, and this is for them who are called to the marriage supper of the Lamb. The supper of the Lamb is to show that all the support and nourishment of a spiritual nature, flowing to the church will be by means of the word and spirit of God, and what other means he may see proper to combine together to perfect the kingdom of Christ on the earth. "These are the true sayings of God." These predictions will be fulfilled beyond a doubt. This is what is meant by true sayings.

10. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

"And I fell at his feet to worship him." Here you see the weakness of poor frail human nature. St. John was about to worship a departed spirit which God had sent, to reveal to man what he intended to do on the earth. But it seems that St. John did not know that the messenger who was communicating to him spiritual truths from God, was the spirit of one of his fellow-servants and of his brethren. It is no matter of surprise, then that this is not understood in our day, no better than it is. He said he had the testimony of Jesus. "Worship God: for the testimony of Jesus is the spirit of prophecy." This explains itself. The things which Jesus would have testified to, was the very thing, he was testifying, or in other words, he was conveying to St. John the things which God intended to have revealed to man for his benefit and improvement.

11. And I saw heaven opened, and behold a white horse; and he that sat on him was called Faithful and True, and in righteousness he doth judge and make war.

"And I saw heaven opened and behold a white horse." Heaven being opened, means that the civil government was in operation. "Faithful and True," is intended to show the perfection of action, and by the figure of the "white horse." White is an emblem of purity, and a horse being a running animal, is a representation of the progress of government. "Sitting on a horse," is intended to represent a ruler in the exercise of his power. This ruler was Christ in his spiritual reign over the nations. "And in his righteousness he doth judge and make war." Judging in righteousness means that his reign will be in accordance with the true principles of justice founded on the law of God. "Judge and make war," is intended to show that the ruler

will defend his subjects against all unlawful claims against these rights or privileges, which they should enjoy under his peaceful reign, and no doubt the church will be protected by the laws of the kingdom, yet, it will be entirely separate from the state. This is one of the prominent marks of the true church, and the opposite is a mark of a corrupt and false church.

12. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

“His eyes were as a flame of fire.” This is a figurative express to show his all seeing penetrating knowledge of all things which should take place in his kingdom, and a knowledge of the motives which produced them. “And on his head were many crowns.” This is an expression highly figurative, and goes on to show clearly that his reign will be a spiritual reign, and the many crowns will be the honor bestowed on him by the many rulers of the nations of the earth, who will give him the glory of being the founder of their kingdoms. Christ’s laws will be the rule of action of all civil governments. “And he had a name written that no man knew but he himself.” This means greatness which no man knows, nor can know in this life. It is a fit expression, for of his great name, he alone can know.

13. And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

“Being clothed in a vesture dipped in blood,” shows that he will be entitled to all the honors of his subjects in all his different offices. Here a vesture is mentioned, and as none but priests were entitled to wear those garments, then the very mention of it is an honor in an exalted degree, when applied to this high dignitary, and being dipped in blood, carries with it the sign of sacrifice, and also of mediation, and shows the honor due Christ as mediator. “His name is called The Word of God.” Here the medium through which the word flowed out to mankind, is put for the thing itself, so that the true meaning that Christ is the medium through or by which the benefits of the word of God is given to mankind, and this carries out the former idea, in this verse, of honor being still due him in all his dignified offices and titles.

14. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

These armies in heaven following him on white horses, is carrying out of the figure of a strong civil government with sufficient internal strength for its support and success. “And following him on white horses, clothed in fine linen, white and clean,” means purity and progress, and in following him they will be governed by Christ’s laws, and he is entitled to the honor of Supreme Ruler.

15. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

The sharp sword proceeding out of his mouth, is his word which will be received by the nations of the earth, and smiting

the nations means subjugation to its mild influences. "And he shall rule them with a rod of iron." This is an expression to give force to the former figure of the complete subjugation of the nations to the peaceful and spiritual reign of Christ on the earth. "And he treadeth the winepress of the fierceness of the wrath of Almighty God." Here allusion is made to the justice of God, which he satisfied by his sacrificial offering so completely accomplished.

16. And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords.

Here he takes the highest title which words can express of his high power and authority, both in heaven above and on the earth beneath.

17. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God.

Here the scene changes, and a highly figurative description of the last great contest between the worshippers of God and the opposition, or the false church and its upholders. And I will here observe that Satan must always have a church, as men are religious beings. This was the reason that he set up his church at the time of which Daniel speaks of the great God's setting up a kingdom, which should not be destroyed; meaning of course an impulse to his kingdom which had existed before. At that time we are reminded by the inspiration of the spirit that Satan's church should continue to exist for twelve hundred and sixty years. But to return to the figure of the 17th verse: "And I saw an angel standing in the sun." Standing in the sun is putting out the light of the former high rulers, taking away their power, and bringing their kingdom into darkness. There is no more light from the former rulers; their time to reign is over; their light is out, and that forever. This "crying with a loud voice to the fowls that fly in the midst of heaven," to come and feast on mighty men and kings, is a figure intended to give force to the scene.

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

The same general ideas are continued in this verse, and the entire destruction of the enemies of God is foretold.

19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

"And I saw the beast and the kings of the earth." In this verse, a review is taken of the past scene, and a few expressions to show the combination which had existed between the false church and the kings of the earth, to oppose by power of arms the true church. It is figured out by opposition to him that sat on the horse and his army.

20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

In this verse the result is given, the beast was taken and with

him the false prophet, that is to say they were destroyed. They both fell at one time and may refer to some particular persons, and at some particular time, but it also applies to all the combined opposition to Christ's kingdom and their final defeat and final punishments. And again these both were cast into a lake of fire, burning with brimstone. Fire is here taken to represent the mental suffering, which will come on them who shall finally be found to be the enemies of Christ and his cause. "Lake of fire," is an expression to give force to the figure.

21. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.

"The remnant being slain with the sword of him that sat on the horse, which sword proceeded out of his mouth," seems to signify that these were subjugated to the gospel influence. The sword by which they were slain proceeding out of his mouth, appears to be the sword of the spirit, and if it was then they were slain by the truth, and that would be a happy result, nevertheless the last clause in this verse may be intended to refer to the past scene of defeat, and now my dear son do not suppose that I intended to explain all the figures in this nineteenth chapter. I only intend to give some of the outlines of the subjects therein treated, and endeavoring to show some light on them.

Chapter twenty.

1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

This angel was the same who sat on the white horse, in the nineteenth chapter, and refers to Christ in his spiritual reign; and coming down from heaven, shows an act of the civil power. The key of the bottomless pit, and a chain in his hand, is intended to show the control which the civil government should have over moral evil, or the works of Satan and his emissaries.

2. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years.

Here you observe that the dragon is mentioned, and the old serpent which is the devil and Satan. Here you can see by the figures employed, the character of the actor is given, and thereby representing the quality of the action. The figure gets on and says, "bound him a thousand years," when really it only means to control his action, and that by civil law, founded on the law of Christ.

3. And cast him into the bottomless pit, and shut him up, and put a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Here the figure is still kept up by the bottomless pit, and shutting it up, and putting a seal upon him; giving to them the efficiency of the government regulations, to keep down all those moral evils with which we are in our day so much infested, and farther it is said, that he should deceive the nations no more, till the thousand years were fulfilled. I here make the remark that the action of all Satan's servants will be equally bound under the spiritual reign of Christ, but no physical force will be

applied, "and after that he must be loosed a little season." This probably refers to the bringing to judgment and the exposing of those evils, which had been restrained a thousand years, and merely refers to the general judgment, and not another contest of war.

4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

In this verse, the expression of seeing thrones and they that sat upon them, and judgment was given unto them. This is intended to show a practical decision, and not a judicial one. It has reference always to the moral principles of the servants of God, and also those of the opposition; but it goes on and gives a more minute description of these servants, and points out their sphere of action, during the thousand years. During the thousand years of the reign of Christ here mentioned the spirit is very particular to show that the servant of Christ, had none of the marks of a corrupt church. "And they lived and reigned with Christ a thousand years," shows that they will be employed with Christ during the spiritual reign. This then implies not only a knowledge of the transaction going forward, but a co-operation with him in carrying out those plans of operation, for they are to reign with him a thousand years. This implies action and it must be spiritual action. Their living at this time is a figure to show a more energetic influence than they were in before this period had arrived.

5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

The rest of the dead, meaning the wicked, lived not again until the thousand years were finished, shows that their influence will not be brought to bear on the people as evil, this thousand years; then the first resurrection here mentioned is intended to represent the raising of the saints to a more efficient action and all opposition will have less influence, but this is not to be considered the final resurrection of the dead.

9. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

These expressions of blessedness and living of these saints who have a part in the first resurrection, and on them the second death shall have no power, shows the pleasure they will have in their employment during these thousand years, and the second death have no power, show their security against any consequences of sin which will be cancelled by the efficacy of the covenant of grace. "But they shall be priests of God and of Christ, and shall reign with him a thousand years." The office of the priests is to apply the benefits derived from another source, and have them given to the party intended to be benefitted thereby. This then will be their office during this reign of a thousand years, which is here repeated. The four following verses of this chap-

ter, viz: the 7th, 8th, 9th and 10th, are connected and will be explained accordingly.

7. And when the thousand years are expired, Satan shall be loosed out of his prison.

8. And shall go out to deceive the nations which are in the the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

These predictions are highly figurative. The whole prophecy is a description of the contest just ending. Every allusion to it shows it. Satan being loosed out of his prison is a contrast figure to "shutting him up," that meant his having less influence or power at that time than he had formerly, and shows an end of this period. "And shall go out and deceive the nations," making as it were preparations for war. This is merely a reference to the past, and here again: "in the four quarters of the earth." Here the whole earth is intended to be a prominent figure in this connection, and lest it should not be sufficiently comprehensive, it is said "the four quarters of the earth." This is the extent of the great battle ground, on which the ending contest was fought. And again, "Gog and Magog to gather them together to battle." This figure, Gog and Magog, signifies no nation in particular, but is intended to represent Satan's whole force. They are to be gathered together to battle. Their number is mentioned as the sand of the sea. Keeping up the figure large enough to cover the whole ground. "And they went up on the breadth of the earth." Still the figure is kept up as comprehensive and significant as before. "And compassed the camp of the saints about, and the beloved city." This compassing the camp of the saints, and the beloved city, are both mentioned to comprehend all God's people, the Jews and Gentiles about to be finally delivered from the great enemy of souls. "And fire came down from God out of heaven and devoured them." Fire being an emblem of suffering, is a figure to represent God's justice being inflicted on the wicked, and shows decision according to principle, from God the Supreme Judge, and is intended to represent an entire separation from the saints, and not a literal consuming by fire.

11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

In this verse a representation is given of the last judgment. The "white throne," represents both the dignity and purity of the action as well as the actor, and him sitting on it means Christ in his majestic power. The earth and heaven fleeing away has a reference to the passing away of the former despotic governments. "And no place being found for them," shows that they had entirely passed away.

12. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

The expression of "the dead standing before God," is a rep-

resentation of a fair trial. Books being mentioned shows that the decision will be according to some rule, and there being two books shows that the past acts were intended to be brought into view, and the decision will be according to quality and character. This is represented by the first book. The second is intended to represent the title of God's people to eternal life.

13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

In this verse, figurative expressions are made use of to show not only the resurrection of the dead, but a yielding of all nature, as it were, to the grand object in view, of meting out justice to all.

14. And death and hell were cast into the lake of fire. This is the second death.

In this verse the meaning of death and hell being cast into the lake of fire, is that those who are worthy of death should be punished. The "second death," means banishment from the abodes of happiness. "Lake of fire" means mental punishment and remorse of conscience.

15. And whosoever was not found written in the book of life was cast into the lake of fire.

In this verse there is the expression to show the final decision, and the figures must be explained as similar expressions were in the preceeding verse.

Chapter twenty-one. In this chapter a view is taken of the grand result of the past scene of contest. The first eight verses describes the grandeur which will be exhibited in the new kingdom, and the remainder of the chapter shows, by appropriate figures, the grandeur and glory of the kingdom of heaven above.

1. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea.

Heaven here means government, and was now established over the whole universe. Earth means law and is intended to represent the new code. The first heaven and earth having passed away, is intended to represent the entire end of all the former despotic forms of government. Sea means people, and shows that there were none to contend for the principles which existed under the former order of things.

2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband

The "holy city new Jerusalem," is the purified church in this world. "Coming down from God out of heaven," shows that the means of the cleansing the church was the law of God as it was now founded on the government principles. "Prepared as a bride adorned for her husband." Bride means the universal church, and shows her entire purity, and suitableness to fill the place for which she has been prepared.

3. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

A voice means the authorizing of law being exercised. "Tabernacle of God being with men." The tabernacle was a church edifice, and its figure was put for the dwelling place, and would read the dwelling place of God is with men, and is intended as

the account goes on in this verse, to show the spiritual reign of Christ on the earth.

4. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

The tenor of this verse goes to show, by the universal happiness which will prevail, that the sorrows of former times will be at an end.

5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.

Here again the new forms of government are taken into view, and the direction. "Write, for these things are true and faithful," this is intended to show the certainty of their fulfillment.

6. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

Here are declarations going to show the end of this contest or vision of which Daniel spoke, and a declaration of God being both the author and finisher of it. And the figure goes to show the support which the church will receive from Christ its head.

7. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

In this verse the expressions are generally to be explained literally, and "all things to be inherited by them," means all they need. The remainder of the verse means just what it says.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

This verse is like the one immediately previous in nearly all plain literal language except the expression, "lake of fire and brimstone," which must be mental suffering. Brimstone being a suitable substance to increase fire, it is employed to give force to the figure of the mental agony of a conscience, awake to the sufferings brought on itself by disobedience and neglect of that which would have made it happy.

9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

Here one of the seven angels being mentioned, shows that the matter to be revealed will cover the whole subject to be spoken of. This angel introduces the subject in a familiar style of invitation and says, "come up hither, I will shew thee the bride the Lamb's wife." This is still using the figure of the marriage relation to show the union existing between Christ and his church, and here the figure extends not only to the bride but to the wife, showing by this figure the entire triumph and acceptance of her by Christ her head.

10. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.

The spirit carries St. John to a great and high mountain, and showed him the great city, the holy Jerusalem, which is intended to represent the church triumphant. The spirit then goes on in this chapter to the 22d verse to describe the grandeur of the heavenly host by the figure of a very magnificent palace, de-

scribing each part of the structure, in the highest terms of beauty, which language can describe.

22. And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.

The temple being the most magnificent part here described, is a figure taken to represent God's prominent highness as he is the majesty of heaven above and ruler of his host.

23. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

The glory of God being called the light, shows that it will be one of the great themes for the expanding minds of the saints above. "The Lamb being the light thereof," is intended to hold up to view the honor of his mediatorial office, and the medium through which light is communicated to the saints. Again the Lamb is called the light because he is the author of it.

24. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.

"Walking in the light," means to be governed and controlled by its influence. "Kings of the earth bringing their glory and honor into it," is intended to show that God's entire supremacy will be acknowledged by all earthly potentates or powers.

25. And the gates of it shall not be shut at all by day: for there shall be no night there.

The gates not being shut shows the freeness of entrance for all those who are qualified for the place and its employments. "Not to be shut at all by day, for there shall be no night there," represent the continuing of the spiritual support which the saints will receive from the Lamb, the fountain of light. "No night there," is an expression employed to give force to the figure.

26. And they shall bring the glory and honor of the nations into it.

This is intended to represent the entire yielding of all people to the laws and principles of the heavenly kingdom.

27. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh a bominrtion, or maketh a lie: but they which are written in the Lamb's book of life.

This verse explains itself, and shows conclusively that none but pure spirits can enter the holy place. Here again the book of life is referred to, for enlightening any who may wish to be informed, and is intended to represent the true principles of heaven above, and as they are handed down to us in God's word: for mark what I say, no moral principle will or can change here in this world or in that which is to come. Implicit obedience to the laws and requirements of God, cordiality of feeling, integrity of purpose and action are necessary to true happiness here or hereafter.

Chapter twenty-two.

1. And he shewed me a pure river of water of life, clear as crystal² proceeding out of the throne of God and of the Lamb.

"A pure river of the water of life, clear as crystal." Water being an element, is made use of here to represent the suitability of the principles of heaven to support and confirm the saints in that happy place. "Proceeding out of the throne of God and of the Lamb," shows that the Supreme Ruler imparts strength to his redeemed people; and the river running indicates support constantly in operation.

2. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

"Tree of life," means not only a standard, but a productive support of it, and as a means of expression of the minds of the saints. The tree being in the midst of the street, and on either side," is intended to show that there was a sufficient supply for the wants of all the redeemed. Bearing twelve manner of fruits, has a reference to the ample means of enlargement of the capacities and the happiness provided for the saints, by the great and King of Kings Lord of Lords. And the leaves of the tree were for the healing of the nations, is intended to carry out the idea of abundance of support which should be supplied for the intellectual powers of the saints of the Most High God.

3. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

"No more curse," means no more judgment or punishment for sin. "But the throne of God and the Lamb shall be in it." This is a representation of power, and its permanence, and amply to maintain order and prevent evil or injury of every kind. "And his servants shall serve him." This explains itself.

4. And they shall see his face; and his name shall be in their foreheads.

Seeing his face, is a representation of the favor of the Supreme Ruler, and their acceptance in his sight. "And his name shall be in their foreheads." This shows the identity of the relation existing between God and his servants, and further, his name being in their foreheads, indicates the high honors, bestowed on them by him that sits on the throne.

5. And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

The language of this verse goes to show the grandeur of the place spoken of, and refers to the Lord God as the source of light, and closes with the remark that they shall reign for ever and ever.

6. And he said unto me. These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

In the first part of this verse the phraseology, "faithful and true," is intended to confirm all the previous predictions of this book to be positively true, and in the remainder of the verse a declaration is made that the Lord God has sent his angel to shew unto his servants the thing which must shortly be done. These things were the end of the struggle between the people of God and their enemies which should end.

7. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

Coming quickly means certainly and without failure or delay. "Blessed is he that keepeth the saying of the prophecy of this book." These expressions are intended to represent the happiness of those who should be governed by the principles inculcated in this book.

8. And I John saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

Saint John appeared to be so absorbed in the contemplation

of the passing scene, that he was about to worship the object through whom the communication was made.

9. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophet, and of them which keep the sayings of this book: worship God.

Here you see the angel objected to receiving the homage of Saint John and plainly gives us such explanation as to warrant us in believing that Saint John was mistaken as to the dignity of the messengers. "Keep the saying of this book: worship God." Here the messenger acknowledges his own obligation to be governed by the principles written in this book, but directs Saint John to his own obligations to worship God, which is required by this book.

10. And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand.

The direction in this verse, is a command to have the principles of God's word spread abroad, and diffused through the minds of men, and giving them the rules of right, so that they may be prepared for happiness.

11. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

Here is a declaration plainly showing an end of probation and common terms are made use of to signify the character and destiny of the division which will be made.

12. And, behold, I come quickly; and my reward it is with me, to give every man according as his work shall be.

Here again a declaration is made of the certainty and the time of retribution coming, and of happiness and glory awaiting the righteous, and the infliction of punishment due the wicked.

13. I am Alpha and Omega, the beginning and the end, the first and the last.

In this verse God asserts the eternity of his existence, both past and future.

14. Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city.

We have here a promise of blessedness to those who are governed by the principles of the word of God. "That they may have a right to the tree of life." What consoling expressions to encourage the child of God to persevere in obeying his commands. "And may enter through the gates into the city." This city is the eternal home of the blessed.

15. For without are dogs, and sorcerers, and whoremongers, and murders, and idolaters, and whosoever loveth and maketh a lie.

In this verse a descriptive character is given of the ungodly or those who shall be shut out of heaven.

16. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

The first part of this verse is intended to give the divine origin and inspiration of the scriptures. "I am the root and the offspring of David." This is intended to represent Christ's title to being the founder and builder of the whole universal church. "And the bright and the morning star." This is a claim of being its head, and high ruler over it.

17. And the Spirit of the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely

The spirit and the bride. The bride is the church, and is represented in connection with the spirit, influencing the world to

come under the mild spiritual reign of Christ. "And let him that heareth say, Come." This is intended to show the obligation of those who have the gospel, to send it to those who have it not. The remainder of the verse contains encouraging invitations to come and partake of the waters of life freely.

18. For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

Here fair warning is given to men to adhere strictly to the principles contained in this book, and intimation is given of the punishment justly due those who shall add thereto. The plagues mentioned can mean nothing less than the banishment from the presence of God.

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

In this verse, "taking away the words of the book of this prophecy," means to diminish and also to lessen the obligation of men, to obey its truths. "Out of the holy city," means banishment from heaven. "And from the things which are written in this book." This is a representation of the loss of the happiness of heaven above.

20. He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus.

This testifying is a very strong assurance to the truth of the foregoing revelation, by him who is the author of our salvation. And here also is equally as strong assurance of his final coming and that quickly, followed by a solemn affirmation of amen. "Even so come, Lord Jesus." John unites here in the prayer for the final coming of Christ in a most animated manner.

21. The grace of our Lord Jesus Christ be with you all. Amen.

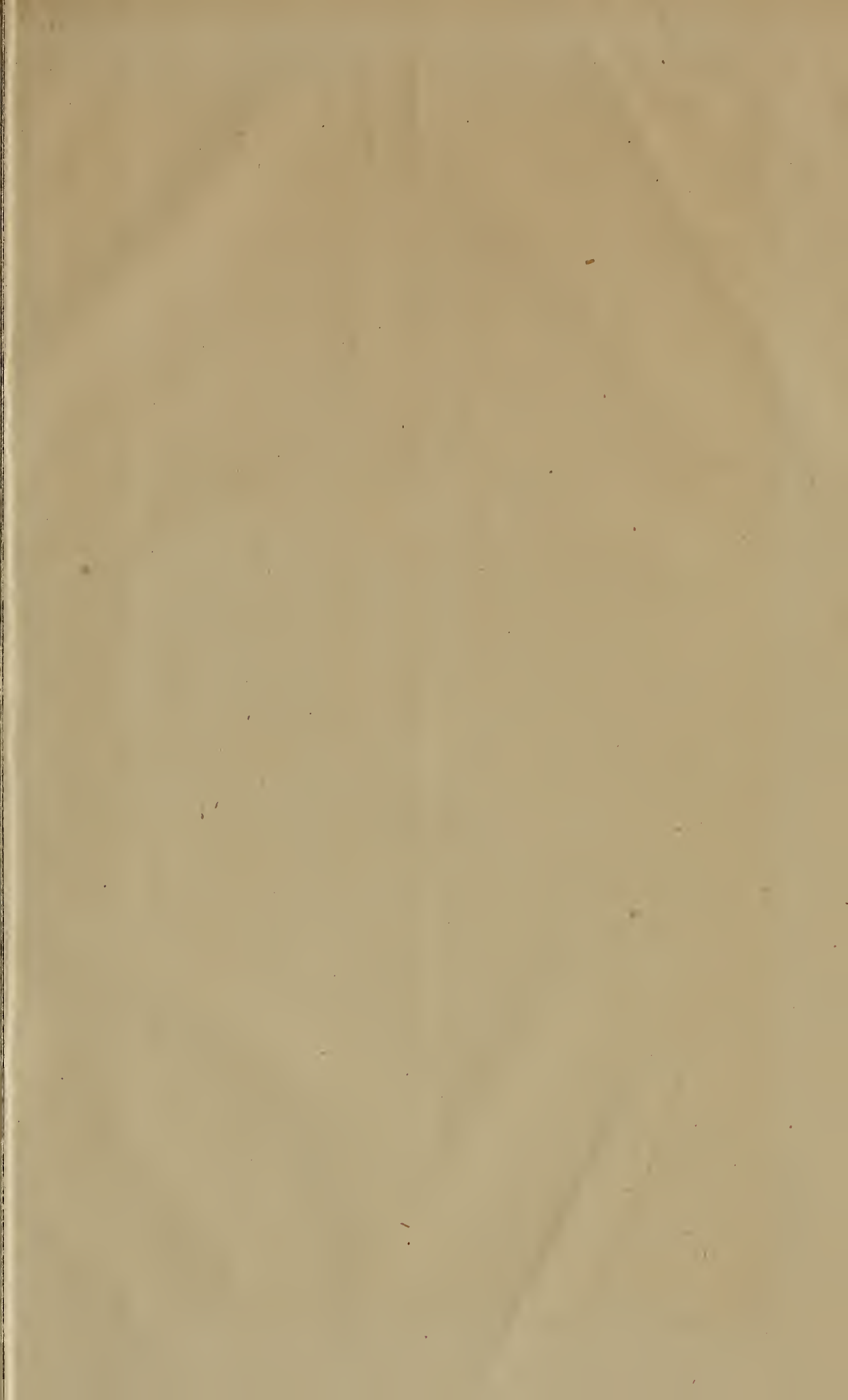
This form or expression is what is called a benediction, and includes a prayer for those to whom it is addressed.

And now my dear son, I acknowledge that a great many of the prophetic figures are not fully explained; still enough has been shown to lead you in the way of truth, and strengthen your mind as to the certainty of the fulfillment of God's predictions which you will find in many other parts of his word, all containing the same general principle and the certainty of their fulfillment to his church and people, nothing of it can fail and will be brought about by appropriate means and in proper order as the contest progresses.

An inquiry may arise in the mind of the reader whether or not the church is doing its duty at the present time in relation to the moral contest going on in the world. I answer that the church is using the proper means: it is organized under its supreme head, Jesus Christ, whose right it is to reign over the whole earth. The church has taken the word of God for their own guide, and are translating it into almost all languages, and are sending it to all nations who are willing to receive it; and are sending missionaries to explain the word to the masses of

the people, this is the light which will expel the darkness and superstition that covers the earth ; but you must not look for the church to make progress faster than she can do so by the light of truth as revealed in God's word. The reaction of the world with all its despotism, and opposition, and hatred to the principles of truth is a great hinderance to the progress of the church and must be overcome by a slow process, but will be certain in the end ; then will the church come up to the true standard, when all the nations of the earth are brought under her influence, and will be governed by the laws of God, this is the true standard, and the only one on which all can unite : because it is right in itself, and is a guide to all right action , and contains the principle which must be cherished in the breast of every person who may have any hope of acceptance with God, or happiness in his holy majesterial presence in that place, where no one can enter but such as have a congenial feeling for the honor of God, and a delight in exhibiting it to the very highest of their capacity to the heavenly host who surround the throne.

The first thing I noticed when I stepped out of the car was the smell of the sea. It was a salty, bracing scent that seemed to fill the air. I took a deep breath, feeling the cool breeze on my face. The sun was shining brightly, and the water was a deep, shimmering blue. I walked along the beach, feeling the soft sand under my feet. The waves were crashing against the shore, creating a rhythmic sound that was both soothing and invigorating. I looked out at the horizon, where the sea met the sky in a hazy, distant line. The world felt so vast and open, and I knew that this was exactly what I needed. I had been feeling restless and stressed lately, and this moment of peace and beauty was a perfect remedy. I closed my eyes and let the sun warm my skin, feeling a sense of calm and tranquility wash over me. The world was so beautiful, and I was so lucky to be here. I took another deep breath, savoring the salty air and the gentle breeze. This was my chance to escape the pressures of everyday life and to reconnect with nature. I walked on, feeling a sense of freedom and joy that I hadn't felt in a long time. The beach was so peaceful, and the water was so inviting. I knew that I would come back here often, to enjoy the beauty and serenity of this special place. The sun was starting to set, and the sky was a mix of orange, pink, and purple. The water was reflecting the colors of the sky, creating a magical scene. I stood still, watching the sun dip below the horizon, feeling a sense of awe and wonder. The world was so beautiful, and I was so lucky to be here. I took one last deep breath, feeling the cool breeze on my face. The world was so beautiful, and I was so lucky to be here. I took one last deep breath, feeling the cool breeze on my face.





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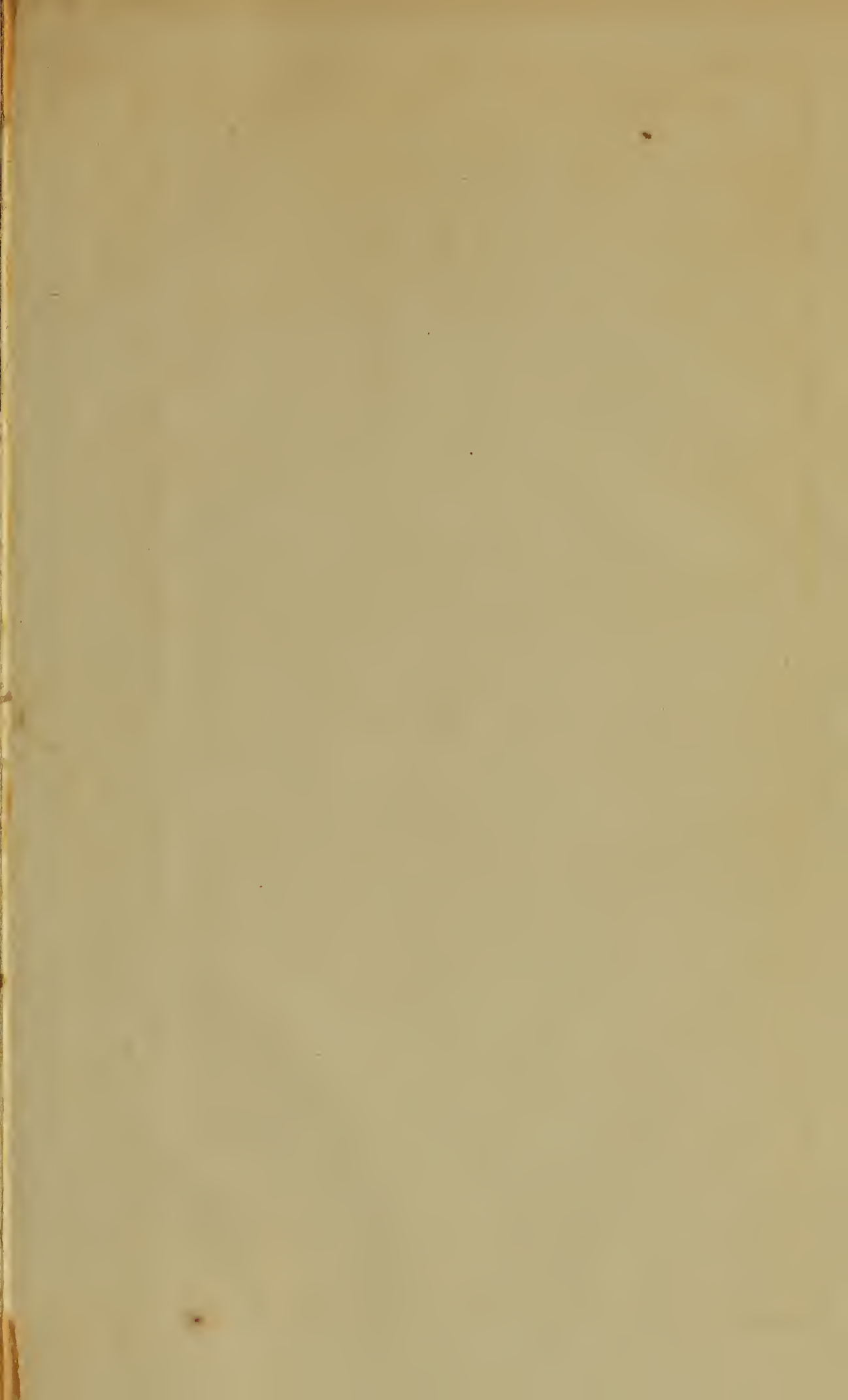
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